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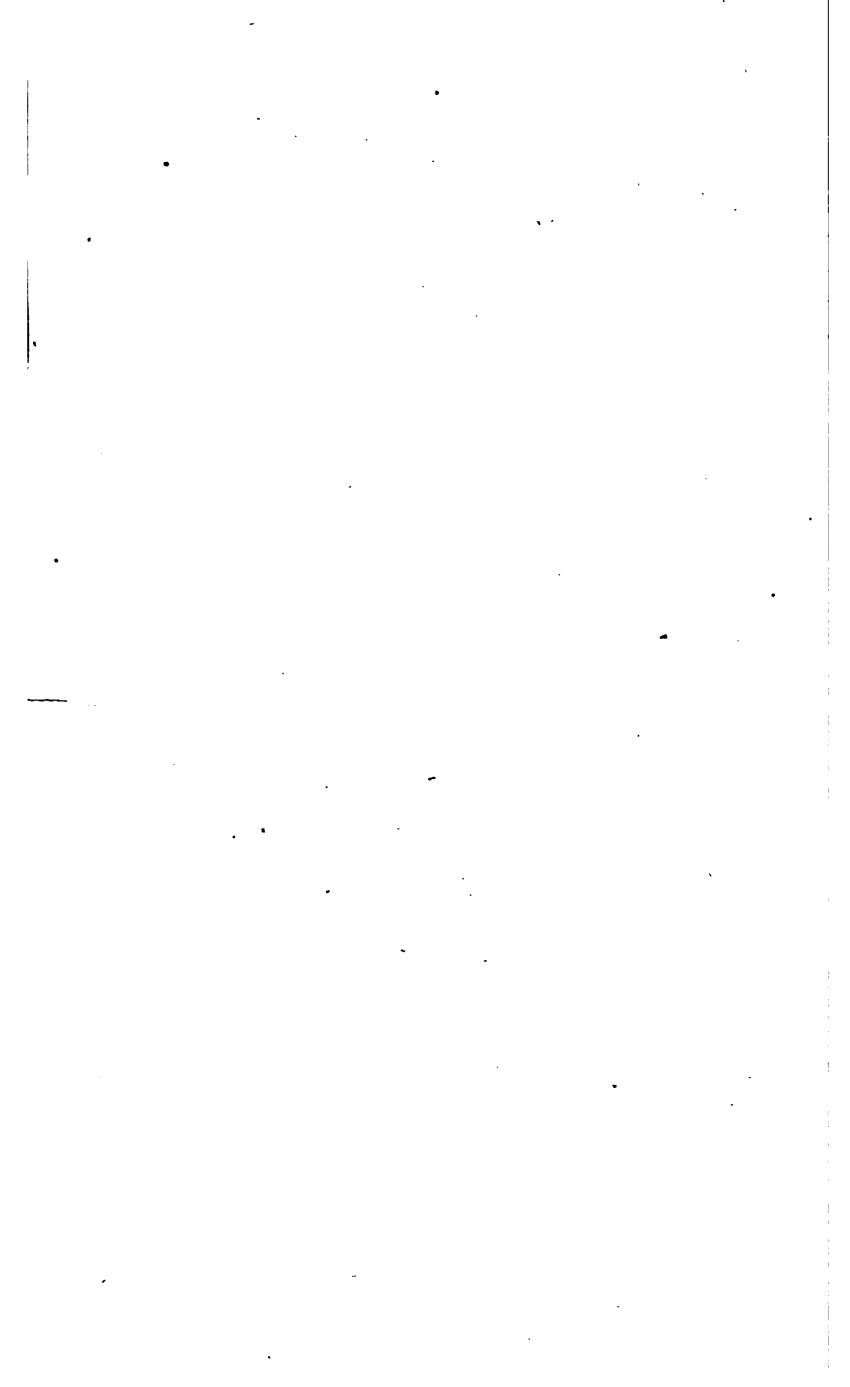
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A REVIEW,
GIVING THE
MAIN IDEAS IN DR. E. BEECHER'S
CONFLICT OF AGES
AND
A REPLY TO THEM,

AND TO HIS MANY REVIEWERS.

TO WHICH IS ADDED, THE BIBLE MEANING
OF THE WORD HELL.

ALSO, TWO HUNDRED TEXTS QUOTED, TO SHOW THE
NATURE OF FUTURE PUNISHMENT.

BY JACOB BLAIN,
BAPTIST MINISTER OF BUFFALO.

"The priest's lips should keep knowledge, . . . but ye have caused
many to *stumble at the law*."—MAL. 2: 7-8.

"Making the Word of God of none effect through your tradition,
which ye have delivered."—MARK 7: 13.

BUFFALO:

PUBLISHED BY THE AUTHOR, No. 19 NORTH DIVISION ST.

1856.

THE DOCTRINE OF DESTRUCTION has been advocated for ages, as may be seen by the Encyclopedia of Religious Knowledge, article *Destruction*; but the tradition of centuries, and the power of popular opinion, have prevented general investigation. But about 14 years ago, Rev. George Storrs, a Methodist minister, then of Albany, N. Y., wrote a small work on the subject, entitled, "AN INQUIRY—ARE THE WICKED IMMORTAL? In six sermons." Some 25,000 of this work were soon (mostly gratuitously) scattered through the States and Canada, and reprinted and spread in England.* This awakened an inquiry, and convinced thousands of the truth of the doctrine. In 1846, Rev. H. H. Dobney, and Rev. E. White, of England, published larger works, the former of which has been extensively spread in both countries. Soon after, Rev. Wm. Glen Moncrief, of Scotland, followed with some small works. Of late, Rev. J. Panton Ham, of Bristol, England, has written largely, and two periodicals have been started, one by Ham, and one by Moncrief. Three of these ministers I have named in England are Congregational, and one a Baptist; all literary men. More than twenty different writers have published works in the United States, and several periodicals are published, which warmly advocate it. The *Bible Examiner*, by George Storrs, of New York, is nearly exclusively devoted to this one subject.

About 100 ministers in the United States advocate the doctrine, and their numbers are constantly increasing. Most of the Advent Societies hold to it, and I know of three Baptist churches which fellowship it. A large number in the different churches believe the doctrine, who say but little about it, except to its open advocates. In brief, the number who now hold the view is so large, and so decided in spreading light, that all efforts to stop its progress must be vain, and a general investigation must soon take place. When that comes, the doctrine of endless woe must soon fall, for it can no more stand before the light of God's Word, than Dagon before the Ark of God. It shows ignorance of the theological book-world, to say this doctrine has been investigated. Had it been in the field of controversy as Universalism has, it would have triumphed long since.

* About 100,000 of this work have now been spread in this country, and still the demand for it continues. I would honor it as the work which first aroused my own mind to this great subject. I have good reasons for commending it, for all the gold of California would not have given me the joy I have found in the one truth it advocates.

Phil 8656.1427
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A REVIEW,

HARVARD COLLEGE LIBRARY

GIVING THE MAIN IDEAS IN DR. EDWARD BEECHER'S

CONFLICT OF AGES:

AND A REPLY TO THEM, AND ALSO TO THE
VIEWS OF HIS REVIEWERS.

BY REV. JACOB BLAIN.

For ages no work has appeared, as well calculated as this, to call the attention of all, especially of ministers, to the subject of *future punishment*, and lead to a re-examination of this doctrine. The reasons are, 1. The reputation and standing of the writer, he being one of the noted Beecher family, a son of Dr. Lyman Beecher, and brother of Henry Ward Beecher, and of the writer of Uncle Tom's Cabin. 2. He holds on to the main orthodox doctrines, and remains in their fellowship. 3. He shows, better perhaps than any one ever has, that the common theory is erroneous, in holding that the wicked are to suffer in endless misery, on the short, poor probation they have on earth. He holds the doctrine, and attempts to justify it, by our existing and falling in a pre-existent state. As all think he must fail in this object, many conclude his book is useless; but *mark*—though he fails in this object, he succeeds in proving conclusively, that the doctrine of eternal woe, as now held, cannot be vindicated on the principles of justice, and greatly dishonors God. To show that he succeeds in this, is my object in this notice of his work; and not to say much on his new theory, except to state his plan, and show that it fails to justify the endless suffering of the wicked, as he thinks. I rejoice that his book has appeared; for, to use a comparison, the Doctor has, with a giant hand, torn down the old house, and as his new one affords no shelter, many, seeing they are houseless, will, by re-examining the Bible, set about erecting a new and better one, and cease to patch up the old deformed fabric.

The *National Era*, the Anti-Slavery paper at Washington, has the following notice of the work:—

"THE CONFLICT OF AGES!—An impression has already been produced by this masterly treatise, the most profound, wide reaching, and permanent.

"It is perfectly manifest to all competent observers, that we are upon the eve of a theological discussion, the most comprehensive, radical, and portentous, the world has ever seen. To this discussion this book leads the way, with a momentum irresistible. There is not a question in Theology which is not destined to come up for a new and thorough settlement in the light of this final development.

"All those who have Theological doubts and difficulties should examine the solution this work affords.

"Those who have no doubts, but who wish to study the history of opinions in the past, and to keep pace with the developments of opinion in the future, will grievously err if they neglect to make themselves familiar with this book. It contains the seeds of the thinkings and debates of the next hundred years. The work has caused a great commotion among the D. D.'s in our land. It merits their attention. It has reached its *fifth* edition in the brief space of *three months*! A success unprecedented in Theological Publications!"

The Doctor begins by showing that the common theory works badly in promoting Christianity, even "as a steamboat with wheels revolving in opposite directions." This is caused by the doctrine of depravity and of eternal misery, as held by the churches, conflicting with our intuitive sense of justice and goodness in God, or, as he says, "with the principles of *honor and right*, in God." Good and bad thinking men see injustice in the plan, and a sad conflict is the result. His object is to remove this conflict, and thus to comfort saints and save sinners. He agrees with destructionists, as to this apparent reproach of God's justice and mercy, and aims at the same great objects they do, but takes a widely different course to effect them.

To prove the common theory needs a "re-adjustment," and that it dishonors God, he first establishes some great principle of equity and benevolence, by which he holds God is governed in his dealings with his creatures, the same as good and wise men are, or should be, in dealings with their fellow-men. These principles are—

"1. God has made us intuitively to perceive and feel, and,

therefore, he also perceives and feels, that increase of powers to any degree of magnitude produces, not a decrease, but an increase, of obligation to feel and act benevolently towards inferiors, —that is, with an honorable regard to their true and highest good.

“Does any one alledge his right, as creator, to do as he will with his creatures? Within certain limits, he has this right. But creation gives no right to the creator to disregard or to undervalue the well-being of creatures. It is not enough for them to say, that, as he would treat them if he had not made them, so ought he now to treat them. On the other hand, the fact that he created them makes the most touching of all appeals to every principle of honor and right in the Almighty Creator to be their defender, protector, and friend. God cannot promote either his own happiness or glory, except by the observance of the principles of honor and right of which we are now speaking.

“2. No man, unless compelled by some supposed necessity, would ever think of denying that the principles of honor and right call upon God not to hold his creatures responsible or punishable for anything in them of which they are not the authors, but of which he is, either directly or indirectly, the creator, and which exists in them anterior to and independent of any knowledge, desire, choice or action of their own. Whatever thus exists is a part of the original constitution conferred by the Creator on his creatures; and for this he is obviously responsible, and not they.

“3. The principles of honor and right require of God that he should not deal with the righteous as with the wicked.

“4. The principles of honor and right demand of God not so to charge the wrong conduct of one being to others as to punish one person for the conduct of another, to which he did not consent, and in which he had no part. No decision of the human mind concerning honor and right can be clearer than this, and it is distinctly recognized by God as true. (See Ezekiel xviii. 33.

“5. Since the creatures of God do not exist by their own will, and since they exist for eternity, and since nothing more vitally affects their prospects for eternity than the constitutional powers and propensities with which they begin their existence, the dictates of honor and right demand that God shall confer on them such original constitutions as shall, in their natural and proper tendencies, favorably affect their prospects for eternity, and place

a reasonable power of right conduct and of securing eternal life in the possession of all.

"6. Not only do the demands of honor and right forbid the Creator thus to injure his creature in his original constitution, but they equally forbid him to place him in circumstances needlessly unfavorable to right conduct, and a proper development of his powers.

"What benevolent being, dealing with new-created minds committed to his care, would not feel bound to place them under a system of influences most favorably arranged for their highest good, and where all needless trials and temptations to sin and ruin would be avoided?

"These principles are so simple and obvious, that no one accustomed to regard benevolence, honor and right, would ever have thought of calling any of them in question, had not certain supposed facts seemed, at times, to make it necessary. Are not these views in accordance with the revealed character of God? Does not the Bible ascribe to him all those traits from which all the principles that have been stated may be inferred? By his own testimony, he is love."

Dr. B. tells another first principle on pp. 16, 17, in telling what the two great *powers* of Christianity are. He says they are these:

"1. A true and thorough statement of what is involved in the fallen and ruined condition of man as a sinner;" [that is, their depravity must be fully shown.]

"2. A full development of the honor, justice, and benevolence of God, in all his dealings with man, so made, as, in the first place, to free him from the charge of dishonorably ruining them, [in their creation,] and then to exhibit him as earnestly and benevolently engaged in efforts for their *salvation*, through Christ, after they have been ruined by their own *fault*."

[He admits "the ruined state of man," or depravity as it is generally held, and only differs as to its origin, which he says was in a previous state.]

These seven principles he holds, are the same as a revelation to us, and the sense of the Bible makes them so. We are there often called on to reason and judge that "God's ways are equal." The motto of his book is, "Why judge ye not, even of yourselves, what is right." Luke 12: 57. He argues thus: "Such principles cannot be exterminated. Our intellectual and moral nature, will protest against the violence. The mind still yearns

after them, and cannot rest and be satisfied till they are assumed as true. If any alledged actions of God come into collision with these intuitive principles, there is better reason to call in question the alledged facts, than to suppose those principles to be false which God has made the human mind intuitively to recognize as true."

He next shows from the common theory, what the alledged acts of God are, which come "into collision with these principles. Acts," he says, "have been by some ascribed to God, which, to say the least, are at war with our common ideas of equity and honor in Him."

The first act he inquires into, arises out of his main intuitive principle, namely, that "God should confer on new created beings, such constitutions, powers and propensities," as would render it as likely, or more likely, that they would stand than fall; in other words, that every man for himself, should have a fair trial, when created and put on probation, *especially*, if the penalty be endless misery, as our creeds hold. This is the great point in his book.

In view of this principle, he dwells long on the great fact, that whatever fair trial Adam had, none of his children have had such a fair trial. He agrees with the universal belief, that all our race are born either with corrupt natures, or else with propensities, appetites, or a disposition, as of anger, lust, selfishness, &c., which render it as certain that they will sin, as that they will breathe. Besides, all come into being surrounded by temptations, of God's ordaining, or permitting, so that they are sure to fall. And further, he permits devils to tempt, not only to run into sin as soon as they act, but to continue sinning; so it is true of *necessity*, "that no man liveth and sinneth not."

Dr. B. shows clearly, that in *reality*, there is no difference between Calvinistic and Arminian views on this point, as both agree that all are thus sure to sin, and God foreknew it. Adam was "made upright," but his offspring "go astray as soon as they be born, speaking lies." Ps. 58: 3. "I was shapen in iniquity, and in sin did my mother conceive me." Ps. 51: 5. "Man is born as a wild ass's colt." Job 11: 12. The pinch is, how came he to be born so? None beget themselves, nor request God to create them thus! None choose what propensities, &c., they shall possess.

Here then, is one great alledged act of God, which comes in collision with Dr. B.'s "principles of honor and right;" and

well may it produce a *conflict*, as divinity is now adjusted, holding that men are to be doomed to endless torment for sinning when created with such propensities, and placed in such circumstances.

The next alledged act of God, which he notices, opposes this principle; "it is not in accordance with our sense of justice, to punish one being for the sin of another." The Doctor inquires thus: "How can the guilt and forfeiture of Adam's sin be transported across the chasm of hundreds or thousands of years of absolute non-existence, and be honestly ascribed to beings just beginning an immortal career, and be made the ground of punishing them with a depraved nature, and inability to do good?" also to surround them with temptations, and let loose legions of devils to "rule in their hearts, and lead captive at their will?" He quotes Ez. 18: 20; "The son shall not bear the iniquity of the father." He shows that, logically and strictly, according to creeds, it is for the sin of Adam that men are to suffer eternal misery. (I will make this plainer hereafter.) He proves this to be the doctrine of his own, and of most churches. This "alledged act of God," opposes his principles of "honor and right," and makes a part of the "conflict."

A third "act ascribed to God," by creeds, which conflicts with the Doctor's principles of equity, is, "that He does *not* use all the means in his power to *restore when ruined*," at least not to restore all.

This principle is properly the most important one the Doctor gives. It is seen to be so by the fact, that Adam's seed do not become "ruined by their *own fault*." This he proves, if man begins his existence on earth.

On pp. 179, 180, Dr. B. says: "It is said that our natural appetites and propensities, and our outward circumstances do not lead us into sin by any absolute or physical necessity; but what difference does it make, either as to God's character or the result of his proceedings, whether he constitutes us sinners at first, or knowingly places us in such circumstances that we shall certainly *become* sinners, and that very soon?" The facts being such, then the principle is correct, that the justice and goodness of God, bind him to "use all efforts to restore when *ruined*." Yet the Doctor says but little on this principle, for the obvious reason that it would not as directly aid in proving pre-existence, as the two other ones I have named.

He says nothing about God's "using efforts to restore" in his supposed previous state; and as to efforts on earth, he holds, with the churches, that God does not use all the means in his power, to restore the fallen, at least to restore all of them. He is a Calvinist, but shows that Arminian views logically result in the same doctrine. All must admit that God could have converted Mahomed as easily as Paul, and thus saved 100,000-000 from that delusion. He could have sent the gospel to the heathen as easily as to us: "He turneth the heart whithersoever he will," Prov. 21: 1. Why not turn all to holiness? The great question, then, must be left where Christ leaves it: "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight," Matt. 11: 25-6. Free-agency does not remove the difficulty; for God is able to present *motives* (as to Saul, &c.,) to turn to him the worst man on earth, though possessed of a free will, or be a free-agent. But facts, and the Bible show He does not present such motives to all. Why not? To say, as some do, He employs all the means or power His wisdom dictates, is only changing the difficulty from His *power* to His *wisdom*, and then that is impeached, and the trouble remains — why does God not exert *all* His attributes to restore *all*, seeing He created all, except Adam and Eve, in such circumstances, that they were sure to fall and be ruined? This is a third act of God, or admitted doctrine, which comes in collision with the Doctor's principles of equity and goodness, and vastly augments the "conflict."

These three "acts of God," or admitted doctrines, which plainly oppose the principles of justice and benevolence, can be resolved into one, thus — God, with a foreknowledge of the result, voluntarily brings beings into existence, with such propensities, and in such circumstances, that they are as sure to sin as to breathe — refuses, or arbitrarily omits to restore a part of them, and dooms those left to endless torments for sinning.

Here then is a real conflict. It is between what the creeds call undeniable facts or doctrines, and what common sense calls undeniable principles of justice and goodness. Dr. B., in speaking of the common theory of the fall and punishment, says, "It involves God, and his whole administration, and his eternal kingdom, in the deepest dishonor that the mind of man or angel can conceive." "The human mind cannot be held back from abhorring such theories, except by the most unnatural

"violence to its divinely inspired convictions of honor and right," pp. 225 and 306.

He shows the practice of the church in leaving these doctrines as a *mystery*, cannot satisfy thinking minds, and the effect on Christians is deep trouble, and on the unconverted, skepticism and aversion to Christianity — just what I have said in the past work. Dr. B.'s orthodox reviewers dare not say these doctrines can be made to harmonize with our views of equity and mercy, and all hide under "*mystery and faith*;" though some old divines were foolish enough to say they were reasonable. These reviewers, either for evasion, or by blindness, omit to notice the *infinite* difference between a mystery which involves God's moral character, as this does, and those which are only incomprehensible, and affect not his justice and mercy. Such mysteries exist, as, creating out of nothing, the incarnation of Christ, omnipresence, &c. As to faith, it is vain to ask wise men to believe God will do what sound reason sees to be unjust and cruel. As Dr. B. wisely says, "we had better *re-examine* a theory which requires such a belief."

A PRE-EXISTENT STATE.

We will next glance at Dr. B.'s plan to harmonize, and end this war between these principles of equity, and these supposed acts of God, and thus end the "conflict of ages."

He says, "there must be a re-adjustment," of our system of divinity, and to effect it, has recourse to a *pre-existent state* and *fall* — that is that our souls (taking for granted that we have souls which can exist separate from our bodies) were created and existed somewhere, and in some period in eternity past — were put on probation, and each soul, for itself, had a *fair trial*, and fell, each soul for itself — that the *penalty* for failure in that probation, was endless life in misery.

God, *cn, in his sovereignty, devised the present material system, and making our material bodies, brings these fallen and polluted souls into them, at some time between conception and birth; entirely forgetting they ever existed before. In this way he accounts for the universal depravity of our race — this is the cause of "going astray as soon as born." Properly, we are old offenders, or old devils, when born.

The *design* of this system, and new probation, is to redeem a church out of the race, for his glory, and the good of the

universe. All not redeemed, are to be doomed to eternal woe, as the reward of their fall and sins, in that former state. On p. 368, he says, "Christ came to redeem a church, to destroy the kingdom and works of Satan, and to reorganize the universe of God. All of our race not included in this redemption, are to perish forever." (This, one would think, is annihilation.)

The aggravating nature of the fall in this pre-existent state, he thinks, clears God from blame in bringing us into this world, with dispositions, and in circumstances so that we are sure to sin here. We only continue our old course. This world he calls "a moral *hospital* of the universe — in it are collected, for various great and public ends, the diseased of past ages, the fallen of all preceding generations of creatures."

But we will just ask the Doctor here in passing, if this hospital for a cure, does not look too much like a Botany Bay, where transported criminals tempt each other to be *worse*, instead of *better*? and besides, why admit numerous devils as physicians? As he holds this trial is to be a *final* one, why has not God made it so favorable as to be a full and final cure of all moral disease, and so of all misery? What the present hospital, or trial, for Adam's children, is professed to be, may be seen by the Presbyterian Catechism and confession of faith. I give the main statements of the creed.

"The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adam's first sin — the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually." — *Assembly's Larger Catechism*, question. xxv.

"Others, not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore cannot be saved; much less can men not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and to that religion they do profess; and to assert and maintain that they may, is very pernicious, and to be detested." — *Ibid.*, chap. x.

"These men, thus predestinated and foreordained, are particularly and unchangeably designed, and the number is so certain

and definite, that it cannot be either increased or diminished." — *Confession of Faith*, chap. iii.

The Methodist quarterly review for April, 1854, in reviewing Dr. B., after crying down Calvinism, says: "It is manifest that the heart is deeply and essentially depraved, and the gift of salvation is seen to be eminently, and *absolutely* of grace — the heir of salvation confesses: 'By the grace of God I am what I am.'" So he adopts Calvinism in full; for "grace" means a free gift, without merit: "Who maketh them to differ — why dost thou glory, &c.," 1 Cor 4: 7. Thus it is seen, as the Doctor has said, that all endless misery churches make this "moral hospital" the same thing. Surely the Doctor is right in saying, "acts are ascribed to God, which outrage our sense of justice and goodness." There must be a sad "conflict," unless a "readjustment" be made.

THE PROOF OF PRE-EXISTENCE.

The Doctor admits that the Bible does not teach it in direct terms; and he labors hard and ingeniously to show that it does not *oppose* it. But he leaves out many texts which seem to forbid it; such as being "judged for deeds done in the body," &c., and not for those done in a spirit-world.

The *sum* and *substance* of his proof, is the *necessity* of the theory. This necessity springs from the principles and doctrines above stated, which he says show God to be a malevolent, cruel Being, if he sends to eternal woe for such a probation as we have on earth.

This proof would have some weight, (though his opposers ridicule it) if, as he thinks, no other way could be found to remove this apparent *injustice* in our Maker. This is his grand object. As it is plain that God must appear unjust, if men have no probation only on earth, and the penalty for failure here, be endless suffering, then if it could be proved they had a fair one in a previous state, it would lessen the dishonor in a small degree. That the degree would be *small*, I will show in future remarks.

FURTHER EXTRACTS FROM DR. BEECHER AND HIS REVIEWERS.

Wishing to give the Doctor's views as clearly as possible in this brief outline, I will quote some more from him, and his

reviewers. I will first give a page from Rev. T. S. King, his universalist review, p. 38.

"A most singular spectacle it would be, should Dr. Beecher be summoned before a council and probed with questions to settle the charge of heresy. How savory would his answers seem, as returned in detail! 'Do you believe the Trinity?' 'Yes.' 'Do you hold to universal sinfulness?' 'Yes.' 'Do you accept the doctrine of total depravity?' 'Yes; I hold to complete corruption of nature antecedent to all volition.' 'Do you believe in eternal punishment?' 'Yes.' 'Do you acknowledge this world as a final state of probation?' 'Yes.' 'Do you hold strictly to the atoning mission and death of Christ?' 'Yes.' 'Do you believe that faith in the atonement, and a consequent regeneration of the Holy Spirit, open the only avenue of salvation?' 'Yes.' 'Do you believe that Dr. Bushnell is a heretic?' 'Yes.' Surely the accused must be acquitted by acclamation. But let us imagine one question more. 'You hold then, firmly to the Orthodox system of theology as organized in the prominent Confessions?' 'No; I believe that every one of its theories of forfeiture involves God, and his whole administration, and his eternal kingdom, in the deepest dishonor that the mind of man or angel can conceive, by the violation of the highest and most sacred principles of honor and right, and that on the scale of infinity and eternity. . . . The human mind cannot be held back from abhorring such theories, except by the most unnatural violence to its divinely inspired convictions of honor and right' (pp. 225 and 306.) We will not try to imagine the perturbation of the council, nor their expressions, when told by the defendant, that the idea of pre-existence is the only key-stone that will bind the tumbling arch of their theory into symmetry and strength.

"Dr. Beecher's brethren, as a general thing, will, no doubt, smile at his theory of pre-existence. But when they turn it off, what is to be done with the arguments that have led him, to it? They are called upon to answer them. They are solemnly bound to show that his impeachment of their system, in the name of benevolence and equity, is invalid." "If they turn it off with a sneer, they trifle with the deep experience of a man as sincere, learned, and pious, as any opponent can claim to be."

The answers to these questions give his doctrines as I understand them from his book. He lays open his own feelings (and

those of thousands) in view of the common theory of depravity and punishment, thus: "Who can describe the gloom of him who looks on such a prospect? How dark to him appears the history of man? He looks with pity on the children that pass him in the street. The more violent manifestations of their depravity seem to be the unfoldings of a corrupt nature, given to them by God, before any knowledge, choice, or consent of their own. Mercy now seems to be no mercy, and he who once delighted to speak of the love of Christ, is obliged to close his lips in silence, for the original wrong of giving man such a nature, seems so great that no subsequent acts can atone for the deed.* In this state of mind, he who once delighted to pray, kneels and rises again, because he cannot sincerely worship the only God whom he sees. His distress is not on his own account. He feels that God has redeemed, and regenerated him.; but this gives him no relief. He feels as if he could not be bribed by the offer of all the honors of the universe, to pretend to worship or praise a God whose character he cannot defend. . . . Never before has he so deeply felt a longing after a God of spotless character. Never has he so deeply felt that the whole light and joy of the universe are in him, and that when his character is darkened, all worlds are filled with gloom. . . . In contrast with this, it would be appropriate to place the experience of one who retains all the radical facts as to human depravity, and the system that grows out of it, but passes from the deep gloom of the last experience, into the sunshine of divine glory, by discovering a mode in which these facts can be so adjusted, as to harmonize with the principles of honor and right in God." pp. 190 and 191.

The relief Dr. B. finds in pre-existence, myself, and thousands have found in *destruction*. Multitudes have found it in universalism: which is the most rational, and Scriptural, the reader must decide for himself.

I am happy to see the Doctor rejects the absurd common view, that the *death* threatened to Adam, was a "compound one." On pp. 413-14, he says, "We ought to interpret 'death' in Rom. 5: 12-19, by the sentence in Genesis; and this says nothing of spiritual and eternal death. It refers to temporal

* Dr. B. errs in saying, "no subsequent acts can atone for the deed." God can atone for it, either in this life or the next. If the wicked be destroyed, still their life, on the whole, is a blessing, as there is more happiness than trouble in this world.

death, and to that only. The words are 'Dust thou art, and unto dust shalt thou return.'" If the Doctor should ever logically carry out this view, he must unavoidably become a *destructionist*. How are we to escape the "*death and dust*" threatened, if we come not to Christ the "*tree of life*?"

In accordance with the above view of the threatening to Adam, he says on pp. 442-3, "If a penalty is enormously disproportioned to an offense, it loses all its power as a penalty, and produces reaction and disgust, if not indignation. If a king, because of some sin of a viceroy, of which his subjects were entirely ignorant, should send out his armies, and exterminate, with extreme torments, every man, woman and child, in the province of that viceroy, and then should proclaim that he did it to show his indignation against sin, in view of its enormous evils, and his fixed purpose to punish it, what rational human being could be found upon whom such a proceeding would not react, and rather create abhorrence of the king's injustice, than of the viceroy's sin. And yet there would not be, in such a transaction, one millionth part of the horror and injustice that is involved in the idea of an utter forfeiture, by all the millions of the human race, of the favor of God, and their exposure to his frown, and to all the miseries of endless damnation, by a solitary act of Adam, of which they had no knowledge, and over which they had no control,—and which forfeiture actually results in the endless ruin of the great majority of them. It is not in the power of human language to express, nor of the human mind to conceive, the horror and injustice of such a proceeding. How must it confuse our ideas of justice and honor!"

On his "great principles," he remarks, "The supposed acts of God are assumed as a standard, and all principles are rejected, that disagree with them; or, at least, it is said that, though true with respect to man, they are not with respect to God, and he is not bound by them, though man is." "Should he not follow his own convictions of honor and of right, he could not retain his own self-respect, but would experience infinite condemnation and remorse; he would be the most miserable being in the universe. It is, therefore, an infinite necessity in God's own nature, that he should obey the laws of honor and right; and beyond all doubt, he ever has, and ever will."

"He who holds, that God, in the manner already set forth, gives existence to men with natures radically corrupt and

depraved, anterior to any knowledge, desire or choice, of their own, with full power to do evil, and none to do good, and then places them under the all pervading influence of corrupt and corrupting social systems — and, in addition to all this, subjects them to the tremendous and delusive power of malignant spirits, fearfully skilled in the work of developing, maturing, and confirming the original depravity — cannot, at least with any apparent consistency, say that the Creator has fulfilled toward them the demands of honor and right, as they have been exhibited.” “When we make the record of God’s word contradict God’s own revealed nature, we may be sure we have misinterpreted the record.”

“That the human mind has strong intuitive convictions in this case, Dr. Woods concedes. The acts ascribed to God, according to our necessary convictions, appear dishonorable and unjust. But, to concede that, in this case, these moral intuitions are of divine origin, would be to abandon the argument. Nothing, therefore, remains, but in some way to destroy their power, by giving them an evil name. This is commonly done by calling them ‘human reason,’ or ‘unsanctified philosophy,’ or ‘natural reason,’ or ‘carnal reason,’ and then warning all who revere God and love the truth not to be carried away with the subtlety of human reason, or by philosophical or metaphysical sagacity and adroitness.” pp. 103-4.

I join with Rev. S. Cobb, in his remark on the above sentiment. “We thank Dr. Beecher for this timely and efficient aid which he lends us in tearing off this mask of unintelligible faith and mystery, under which a portion of his brethren have so adroitly sought to shield themselves from the forces of honor and right.”

FURTHER REMARKS ON DR. BEECHER’S VIEWS, AND THOSE OF HIS REVIEWERS, AND ALSO ON THE DOCTRINE OF DESTRUCTION.

I have made brief remarks while giving a sketch of the Doctor’s views, but they need to be enlarged, and others added, in order to exhibit and reply to his ideas clearly.

I. DR. BEECHER’S FAILURE.

Dr. B. would utterly fail to remove the conflict of ages,

even were his theory believed. The unanswerable reason is, — he retains the doctrine of endless misery for the finally lost. This failure, he would have foreseen, had he thought a little more, and taken more enlarged views of "great moral principles." Had he done so, he would have been compelled to add the following intuitive principle to the seven I have quoted above.

God, in creating beings, and putting them on probation, would not, and could not, consistently with *justice, infinite wisdom, and goodness, annex the penalty of eternal misery and sin*, as a consequence of failure, though the trial were the fairest he could devise.

Truths taught in the Bible, as well as reason, show this to be a correct principle. 1. It teaches that God hates sin and woe. 2. That he is grieved by evil. 3. He "will not hold his anger forever." 4. He has *power* to put an end to whatever displeases him; to "destroy the last enemy," and "reconcile all things unto himself:" *therefore*, he could not annex such a penalty; for 2 Tim. 2: 13, tells us, "He abideth faithful: he *cannot deny* himself;" but he must do so by such a penalty; as it would bind him to "hold his anger forever;" to forfeit his word, which says, "His mercy endureth forever;" and to keep in existence forever, that with which he, and all holy beings are displeased! Of course, if he foresaw there would be no danger of falling, then *no* penalty would be needed.

Another reason why he could not justly make such a penalty, is, that all new created beings, must, as the Doctor owns, be more or less imperfect in wisdom, &c.; and Prof. Stuart says, "Our sins are temporary and finite, for they are committed by temporary and finite beings, and in a world filled with enticements both from without and within;" therefore, infinite suffering as a punishment, God would see could not be just, and so could not make the penalty. No one dare say it would be unjust for him to annex a less severe penalty — that of "death."

The Doctor himself gives a good reason on this point, by saying, "If a penalty is enormously disproportioned to an offense, it loses all its power as a penalty, and produces reaction and disgust, if not indignation." p. 442.

He should also have remembered his just principle on p. 347: "It is not enough to resort to the idea of divine *sovereignty*. God as a sovereign, has no authority to disregard the original

rights of his creatures." If the penalty was made in a previous world, we were then "new created beings," had forfeited no rights, (a penalty is made before offense) and so justice in God forbade him to make an "enormously disproportioned" penalty, seeing we were weak, and comparatively ignorant. When myself taught ceaseless agony, by tradition, and "pinning my faith on other men's sleeves," my ignorant argument was, that God, to prevent sin, must annex the *worst possible* penalty; being blind to the sad fact, that by so doing I was slandering my Father in heaven!

It is this supposed *infinite suffering*, for a finite offense, by an imperfect creature, which throws a dark and dismal cloud over God's character, and our system of divinity. Strange that Dr. B. did not see *this* to be the "*misadjustment*" in the system. None who contend for eternal woe, seem to have weighed the import of *eternity*, as did John Foster.

As I have said, then, Dr. B.'s theory, if proved true, would lessen the "conflict" but a mere speck. He, and all others who try to justify endless wailing, fully illustrate the verse of Dr. Watts, —

"As when a raging fever burns,
We toss from side to side by turns,
'T is but a poor relief we gain,
To *change the place*, but keep the pain."

The doctrine has been a raging fever to millions, and they have shifted and philosophized, but all in vain. It must ever remain, while held, a fever, for which neither reason, nor God's word, affords an antidote!!

II. THE GREAT MYSTERY.

Dr. B. and his orthodox reviewers, in four quarterly reviews, place the great *mystery*, in this matter, in the *entrance* of sin and woe into the universe. I confidently deny this to be correct. The great mystery which overwhelms us, is the assumption that the Bible teaches their *eternal continuance* there. God's wisdom and power can make *temporary* evil add to his glory, and the greater happiness of the universe, through the endless future which follows its existence; but good and wise men can never see how *eternal evil* can do so; nor how God can be just and good in ordering, or permitting it. Here

properly, arises the "conflict of ages," and not in the *time* nor *manner* of sin's existence, nor yet in the fact that it *exists*.

I own I can see no great mystery in the existence of evil, since I saw it was to come to an eternal end. A thinking man can see that much good can result from it, if it is only temporary. None trouble themselves about God's character, because he has made beasts with vicious natures, and to suffer: why not? — their existence is momentary, is the answer. When we consider, fully, the state of three-fourths of our race, the heathen, we might nearly as well say, it would be just for God to torment the vicious brute, eternally, as them.

To constitute *free agency*, (a great object,) there must be *temptation*. God could, on "principles of honor and right," place temptations before new created beings, as before Adam and Eve, if he foresaw or purposed the final ending of the sin and misery of a fall; also saw that eternal good to his universe would be the effects of such a trial and fall.

For an illustration, look at the history of Joseph, Pharaoh, &c. God caused Joseph to dream, (not the devil nor chance.) He foresaw the sin and woe that would follow for about two hundred years, or till Pharaoh was drowned. Temptations, which overcame, were placed before Joseph's brethren, Potiphar's wife, and Pharaoh — woe came upon righteous Jacob and Moses, as well as upon those who sinned. We do not charge God with injustice, and want of goodness, in this piece of history; and why not? simply because the sins and woes were *temporary*, and great good resulted from them — honor to God, and good to man.

But now, suppose it was revealed, that God sent Joseph's brethren, and others who sinned in this affair, to endless torture for yielding to the temptations of his own ordering, then our sense of "honor and right" in him, would not only be shocked, but overwhelmed! Instead of this supposition, not a word is said in the Bible about the *eternal* effects of their sins. It is more than intimated that the twelve patriarchs will shine in glory, though some of them were murderers in heart. In this transaction, many sinned grievously, and were punished severely. But learned ministers, to oppose destruction, tell me: "if it be just for God to afflict for sin one hour, or year, as facts show he does on earth, then it will be just to afflict eternally — the *principle* is just the same!" This is one of Satan's latest devices to deceive.

It may be said God had a special end in causing Joseph's dream. Admitted; but then I ask if he had not a *special end* in having a temptation in Eden, (or first in some other part of his universe,) when he knew sin and woe would be the result? I ask too, if he is not able to end them, and bring good out of them, just as easily as he ended the *bad* effects of Joseph's dream, and brought good out of that? We see mystery in this transaction, but not one that dishonors God.

To attempt the murder of a brother through jealousy, and then to sell him into slavery, was a great sin; yet hear what Joseph says in Gen. 45: 8, and 50: 20; "So now it was not you that sent me hither, but God. But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as at this day, to save much people alive." Pharaoh's sin was great, yet hear Paul in Rom. 9: 17; "Even for this same purpose have I raised thee up,"—hear the object, "that I might show my power in thee, and that my name might be declared throughout all the earth." Now carry out this thought, that throughout the *universe*, and through *eternity*, God's "name," &c., is to "be declared" by the existence of evil; and can we not obtain light and relief? *May* it not be said of every transaction on earth, that God "raised up" the actors as he did Pharaoh and Joseph's brethren, and that "he meant them unto good!" If so, will he torture eternally the actors? I know here is "strong meat;" but I see in brethren an inclination to set up a rival God; the *God chance*; and with my brother Beecher, and Elijah, I feel zealous for the honor of "the only true God, of whom, and through whom, and to whom are all things; to whom be glory forever. Amen." Rom. 11: 36.

Many other facts in Bible history illustrate my point; but I need only refer to that of Job. God knew that by his permission to Satan, the Sabeans would become robbers and murderers, and Job's friends, (good men,) would sin; and all this be done to afflict a saint. Will he doom those Sabeans to endless woe for being left in Satan's power for a season? Was there a violation of "honor and right," in the permission of sin and woe, here? We say no, because all was temporary, and the end good and durable. Here again is *mystery*, but it does not tarnish God's attributes, but in both these cases they shine the brighter.

Wherever sin originated, God in wisdom and justice, ordered temptation to exist. A holy being; and we must believe all were

created such, could not sin, unless a temptation existed. This is a self-evident truth. But *notice*: this does not exclude the idea that there was no *guilt* in yielding to the temptation. The promise is, and ever was, "to him who overcometh," and the woe to him that does not. Yet from this view, who, on due reflection, considering well the weakness of the new created being, and the power of the temptation, can believe that a God of pity, as well as of justice, threatened eternal torture, for a failure to overcome? Reason can see that a *less* penalty would be just, benevolent, and wise.

God's works are all great. He is doing on a grand scale in our earth, what we see dimly in miniature in such historic facts as I have noticed. We know the earth is but a speck in the vast universe, yet he is making an exhibition here, which will affect all worlds and the eternal future. His only Son "took on him our nature," and "by the church, manifold wisdom" and "the exceeding riches of grace, are to be made known to principalities and powers in heavenly places." Eph. 2: 7; 3: 10. So we see that among his unnumbered mighty works in the universe, the most sublime one *seems* to be doing on our little planet; and being done by or through the introduction of evil. With this view of the glory to God, effected by the existence of sin, *can* we believe that a God of love and mercy will view it in such a light as to doom to ceaseless agony any in whom it existed "but for a moment?" especially a large share of the very race through which such glory is to redound to his name forever!

I have said all God's works are great. He is making a great exhibition of the evil and abomination of sin on the earth. Far be it from me to make less of sin than the Bible does. If the guilt, horror, and groans of six thousand years are not a *great* and sufficient manifestation of its evil, my sensibilities must be very weak. Add to the groans of earth the wailings of "the second death," (if destruction be true,) and who dare say there will be needed a greater display to be worthy of our God! To say God cannot punish enough, nor show the evils of sin, and his hatred to it, unless they are continued eternally, to me is the climax of folly, D. D.'s to the contrary notwithstanding.

If these brief remarks and illustrations accord with truth and common sense, then the Doctor, his reviewers, and thousands, have labored at the *wrong end* of this great problem, as I have

said. As sin and woe *exist*, they must be, somehow, consistent with the holiness of God, and with all his attributes. Our business is, to learn his *end* in their existence, and if it will not honor him, as did Joseph's dream. The misjudged, horrible *results* of sin, have terrified good men, and driven them back to grope and languish in the darkness of its *origin*; and their toils there have only changed twilight into midnight. Dr. B. has only gone a good long step beyond others in this business. The conflict of ages, on the question whether God was or was not the *author* of sin, originated from the same misjudged, horrible consequences of it. It can be ended. When they have struggled with traditionary opinions and feelings as I have for years, and searched to learn from the Bible God's purposes as to the existence of evil, they will cease to be thus horrified at its results, and perplexed about its origin. The "conflict" will be ended. Bible saints looked at "the times of *restitution* of all things,"—the "crowns of glory on their own heads and on that of Christ; and so were not in gloomy darkness, nor distressed by an unresolvable *mystery*."

III. REASONS FOR ENDLESS MISERY.

Dr. Beecher offers but one argument to justify God in this infliction. From page 156 to 159, he says, in substance, thus: "All sin grows out of selfishness, and selfishness is essentially cruel. No holy instincts are shocked when cruel purposes are disappointed and thwarted. Now the root of future misery will be the just defeat, and exposure of the spirit of cruelty, by infinite love, armed with infinite power. So that God will be glorified, and pure minds can rejoice in the future and unending suffering of the wicked."

This may seem plausible reasoning to those deceived by a false traditionary exposition of the Bible on future punishment. It is the best he could use, and the best I can find in Edwards or any writer. Yet three thoughts will show its fallacy.

First. When a murderer is put on the gallows to be hung, "selfish cruelty is defeated and exposed;" but should an absolute king order him to be kept dying fifty years, (not to say eternally,) all good men, instead of "rejoicing in the act," (as the Doctor says, &c.,) would say the king was more cruel than the murderer had been. Why will God keep the sinner alive thus to suffer? (I will answer this in another remark.)

Secondly. How came the wicked by this "cruel selfishness?" Let us go to the bottom of this matter, as nothing but *creeds* forbid us. How came the Doctor to forget his just "principle," that "we are not responsible for a disposition, or what is in us, before will, choice, and action?" Our creeds say this disposition is either in us when born, or sure to exist in all by temptations of God's ordering. On the Doctor's plan, we ask, when God set temptations before us in a previous state, knowing we would fall, and we did, why did he *curse* us with a "selfish, cruel nature," which he knew we could not get rid of, neither in that state nor this, without his aid, which aid he withholds from some or most? David, Moses and Peter sinned against light, yet God did not curse them (nor other saints) with "cruel selfishness," and impenitence forever. Do the "principles of honor and right" justify such a *curse* on "new created beings?"

If Dr. B. says, "we might have got rid of this selfishness in this previous state," I answer, first, this is guess-work; and next, that it would not remove the difficulty, if true; for why did God make us so weak and ignorant, that we refused help if offered? This question may be asked as to our present state. Why are most, to whom light or help is offered, so impotent as to refuse it? Was it not *possible* for God to give more wisdom and strength to overcome the temptations with which he has surrounded them?

It is plain, then, that the *injustice* of endless misery must follow the Doctor into his bygone world, and haunt him still, if he ever thinks as deeply on this point, as on others in his work.

Thirdly. The Doctor says, "all sin is selfishness, and selfishness is *cruel*." Why is it cruel? The Doctor answers, "Because it regards not the feelings and welfare of others." He says, "to remove this *selfishness*, is the object of regeneration." All right; so when really converted, men lose selfishness; let me then ask the Doctor, (and others who say the same,) how "holy minds can rejoice in the future sufferings of the wicked?" how lose all "*regard for the feelings and welfare of others?*" If they do, of course they must again become selfish, and so sinful. God is not selfish, and how then can he "disregard the feelings and welfare of others," and "rejoice in their eternal wailing?"—the Father, Christ, saints and angels lose all sympathy and regard for the well-being of others eternally! The argument that "we rejoice when wickedness is defeated," I have answered in

the comparison of hanging to defeat selfishness. To punish and stop sin is one thing, and to lose all feelings for the good or woes of others, is quite another.

Is it not strange, that when the Doctor was examining the attributes of God, and the just principles by which he is governed, that he should overlook, and finally reject, as do others, those which are the most plainly revealed in the Bible? namely, mercy, compassion, love to enemies, forgiveness, long-suffering, pity. These parts of his character could not have been known, had not sin existed; but as it does, and we see them fully manifested in his dealings with his enemies, saving some; the mystery of mysteries is, that common sense, and the Bible, should ever be so perverted, by good men, especially by Dr. B., as to make them teach that these parts of his character will forever cease, at "the restoration of all things."

The grossest error that ever disgraced the Protestant church, is this of changing a God of love and mercy, and all holy beings, into DEVILS, the very moment the judgment comes! Yes, it goes farther, and represents our Maker as *worse* than Satan; for though he delights in woe, he does not torment the helpless creatures of his *own* creation and preserving.*

Satan's plans are deep laid and far-reaching; so he saw this doctrine, if got into creeds, would create a distinctive "conflict," when knowledge increased, and men thought for themselves. This "conflict" must yet be continued, in spite of the Doctor's work; for the just "principles" which he has set forth, to make our God and Father appear just and good, become useless by his retaining *one* "*fact*" too much — eternal suffering. He "began to build well, but not sitting down and counting the cost," has failed to finish that *peaceful* edifice his generous and God-honoring soul longed to see. Who will *finish* the house? Will not the Doctor try again?

But I must do the Doctor justice. He would not have been thus bewildered, and used such contradictory arguments to make the doctrine appear just, had he not *first* been bewildered by the common error, that the Bible plainly teaches it. He quotes John Foster, as owning that "the language of the Scriptures is formidably strong in its favor." But let me call attention to

* My brother Beecher, I believe will pardon me for censuring thus severely, as he *knows well* what it is to feel deeply for the honor of our God. I feel that he needs no pardon for censuring the common theory full as strongly, though most of his other reviewers feel otherwise.

the fact, that Foster, in his noted letter, also owns — "I have perhaps been too content to let an opinion, (or impression,) admitted in early life, dispense with protracted inquiry and various reading on this subject." In speaking of annihilation, he adds, "I have not directed much thought to this point."* He owns he rejected endless woe, "on the *moral argument* founded on the *stupendous idea of eternity*." Five years' ardent and special research compels me to firmly believe, that should the Doctor, and all others, especially those versed in the original languages, *really* re-examine this doctrine, they will be compelled to make the confession Foster does, — "a culpable neglect of the *Bible*."

The heathen-invented and church-assumed dogma of *immortality*, has about totally disqualified wise men for understanding the Bible on *this* subject. They reason in a circle, thus: "All are immortal, and cannot '*die*,' so the Bible *must* teach endless woe; for as it tells no recovery after the judgment, '*second death*' must mean *life* in misery;" and when asked for *Bible* proof of immortality, the reply is, "It teaches that the wicked must die, perish, be destroyed, &c., and therefore they must be immortal." Properly, this immortality delusion is the basis of this doctrine of "abominations."

Could I utter but one more exhortation and warning to my brethren before my tongue was silent in death, it would be — *Re-examine the Bible* on this momentous subject! — you are in darkness. Tradition, and a sinful neglect have deceived you, as they did me for forty years — "redeem the time, for now it is high time to awake!" To "provoke," as Paul says, to this re-examination, is my main object in this review; and not to condemn brethren as heretics, as they do me for teaching that "the wages of sin is DEATH."

Let me again call to notice the Doctor's valuable rule: "When we make the record of God's word contradict God's own revealed nature, we may be sure we have misinterpreted the record."

* Notice; J. Foster does not decide whether annihilation, or restoration be the Bible doctrine. He only says, "annihilation would be a prodigious relief, . . . yet one would wish to indulge the hope that all will be restored." If he had "directed much thought to this point," he would have decided as did the Rev. E. White, to whom the letter was written, and who is now preaching *destruction* in London.

IV. THE WOE OF SOME, TO MAKE OTHERS HAPPY.

The common sentiment, that God could not make holy beings happy, or, as happy as he wished, without eternal suffering and sin, is a manifest slander of his wisdom and power; yet Dr. B., with his commendable zeal for his honor, holds this sentiment. "If this was not so," he says, "then the suffering of the lost are so much needless, and worse than needless misery." pp. 485-6. He quotes and approves Dr. Woods, who says, "the eternal suffering of the lost, will give the intelligent creation as a whole, a higher knowledge and enjoyment of God." pp. 485. Their reasons to make this sentiment appear plausible, are absurdities, into which their assumed doctrine drove them.

The existence of *temporary* suffering and sin, will be for the greater happiness of the holy throughout the universe, or of course God's wisdom and power would not have permitted them. This sentiment is plainly taught in the Bible, in such texts as tell that the "momentary afflictions," of saints, "work out for them a far more exceeding and eternal weight of glory." 2 Cor. 4: 17. To have persecutions, which Christ said "*must* come," there must be temporary *sin*, as well as woe; yet Christ told the disciples to rejoice in them, for "great would be their reward in heaven." The case of Joseph, to which I have referred, will illustrate this sentiment, so I need not enlarge.

I have said the Dr. has not advanced enough "intuitive principles." He says, "it is unjust to punish one, or make one *miserable* for the sin of another." Right; but I ask if it is not *equally* unjust, to keep one alive, and torment him eternally for the *happiness* of another? Is not this also an "intuitive principle?" Horrible! Deliver me from a happiness, purchased by the eternal wailings of my brethren, created as good and wise as myself; and if I differ from them, *grace alone* is the cause!!

When we reason with divines, and tell them that saints will be confirmed, and so no need of woe to keep them, and no need that one of the lost should suffer for the rest, as creeds say there is no help for them, their inventive faculties tell us, that this woe may keep *other* worlds, and new made orders from falling. As it seems vain to reason with some men on this subject, let me suppose one to reason with the Lord, as did Abraham, in Gen. 18. Would he not reason thus? "My Lord, wilt thou keep hosts of my weak, sinful race in woe, to prevent worlds from falling which thou mayest create millions of ages hence? Canst

thou not keep them from falling, by keeping Satan or a forbidden tree out of their garden? Or, if trial be needed, canst thou not give strength to overcome, without their hearing groans from a burning lake, forever? 'Let me speak once more to my Lord.' Will it not be just for thee, to *end* the sufferings of my kinsmen,' and if other worlds fall, let *them* suffer for their own sins, as may seem good in thy sight? I feel more deeply for the *everlasting* welfare of millions, than thy servant Abraham did for the *temporal* death of Lot and the Sodomites, therefore I have taken upon me to speak unto the Lord. Shall not the judge of all the earth do right?"

Rev. S. Cobb, an able universalist reviewer of Dr. B. makes a wise and cutting proposition on this misjudged sentiment. He says: "Let us see what arrangement can be made. Now be it known that I, Sylvanus Cobb, will consent and even petition, to be permitted to forego that extra share of happiness which was to be added to me by the infinite suffering of my brothers and sisters, and to put up with that moderate degree of happiness which I may enjoy in the divine love and grace in common with all, for the sake of having them, too, reformed and blessed. And who else, of the righteous, will join in this consent and petition? Will not you, Dr. Beecher? Yes, on reflection you will; and so will all holy beings in the universe. We have a unanimous petition from the righteous, to be disencumbered of that enormous surfeit of enjoyment which should be derived from the endless miseries of others. Now, respected Doctor, what apology will you henceforth have for your God, if he persists in his unmerciful treatment of *the rest of mankind*. You have acknowledged that if it were not that it should add pleasure to the righteous, there would be no defense of the work of ceaseless torment; and now you see that the righteous all refuse that pleasure."

The *superlative* mystery, or absurdity in the universe, is the one, "that God can be just, good, wise, and merciful, in tormenting forever the helpless, ignorant creatures of his own creation;" and the next, but very little lower in *degree* is this, "that endless torture is to increase the happiness of our God, and all holy beings!!" These two slanders, exterminate the God of the Bible; so that the intelligent, benevolent, sympathetic Christian, must say with Laban, (if he believe the dogmas,) "Ye have stolen away my God, and filled my heaven with

gloom, and what have I more!!" But what is far worse, thoughtful, unconverted men must say, "Your God is not worthy to be loved, nor your heaven to be sought; your *Bible* is a fable — we will trust the God of nature."

The Presbyterian Quarterly Review of March, 1854, on the Dr.'s work, says: "Whatever contradicts the plain dictates of reason and conscience, can have no claim to a divine origin." p. 566. The Princeton Quarterly for Jan., 1854, p. 120, says: "To say that any revelation of God can contradict these intuitive principles, is to say that God can contradict himself." Very good; then endless woe is not "revealed" in the Bible — why not own the truth at once, that it is of *Pagan origin*, and erase the foul blot from Christian creeds?

V. DESTRUCTION, THE ONLY READJUSTMENT.

The conflict of ages, Dr. B. says, can only be removed by believing in a pre-existent fall. I must believe it can only be removed by the doctrine of *destruction*. Universal restoration, of course would do it, if the *fact* that the Bible does not warrant it, was not in the way. This I have endeavored to make plain in the past work, *DEATH NOT LIFE*.

The Dr.'s great object is to exhibit God as just and good in the penalty of his law: and as to the *justice* of destruction, but little has yet been said. Rev. T. S. King, a universalist reviewer of Dr. B., admits its justice. He says, pp. 17, 18: "Certainly the destruction of sinners is not an impossible process, nor offensive to our ideas of equity. Is it not infinitely preferable, if we decide by our *moral instincts*, that the wicked should expire all their miserable breath into the night of death, when the sunset of hope arrives, than that they should be kept in bitter and everlasting malignity? . . . what motive can God have to keep them in existence forever, after the possibility of renewal has passed, simply to darken the universe with their depravity and woe?"

Milton, in imagining Adam's feeling, reasons on destruction thus:

O fleeting joys
Of Paradise, dear bought with lasting woes!
Did I request thee, Maker, from my clay
To mould me man? did I solicit thee
From darkness to promote me, or here place
In this delicious garden? *As my will*

*Concurred not to my being, it were but right
And equal to reduce me to my dust ;
Desirous to resign and render back
All I received ; unable to perform
Thy terms too hard, by which I was to hold
The good I sought not. "*

These lines convey a very different idea from the following, penned on the supposition of endless woe:

"Father of mercies ! why from silent earth
Didst thou awake, and curse me into birth ?
Tear me from quiet, ravish me from night,
And make a thankless present of thy light ?
Push into being a reverse of thee,
And animate a clod with misery ? "

Here is a problem that heaven nor earth, time nor eternity, can ever solve, if the common theory or the Doctor's be true!

The strongest objection that can be brought against destruction, as to moral justice, is that God would not force into existence any creature, whose existence, on the whole, would not be a blessing. But how know we that any will be destroyed, who will not have seen more joy than woe on earth? The expression about Judas, "better not been born," is said to be a Jewish proverbial one, to express the greatness of a particular calamity. The Bible, as the 73d Ps. says, "The wicked are not troubled as the righteous, but prosper." If any have ever so happy a life, and be blotted out of being at the judgment, it may properly be said, "it shall be ill with him," for it will be so at that time. It was ill with Judas and Joab for a short space, though they may have seen many happy years. Most of the wicked live as stupidly as to the future as beasts—they seek their all here, and as Christ says, "they have their reward" here; and why not as justly perish as the beasts? Even the most able universalists, as T. S. Smith, on the *divine government*, and Moses Ballou, contend that "there is more joy than woe, more virtue than vice, on the earth." The *degree* of happiness may *justly* vary. The ox enjoys less than a prosperous bad man, if both die alike. God "does good unto all," and "his tender mercies are over all his works;" Ps. 145: 9; but this does not imply that all must *live* forever, else brutes must. But such parts of the Bible cannot be true if creeds are correct. The perfections of God as

revealed, seem to compel the belief to right reason, that he will not force existence on any as a curse, on the whole; and this one consideration, should drive to a re-examination of the common horrible doctrine.

A learned divine said to me: "If the trial man has on earth, and his sins here, will not justify endless woe, as Dr. B. says, neither will they justify annihilation." This is false reasoning; for all governments vary punishments to crimes. It would be just to put an officer out of office for idleness, but not to hang him in gibbets. Common sense can see an *infinite* difference in the two punishments I am speaking of.

Another learned minister, (a relative,) writes me, and raises this objection: "If sinners are annihilated, there must be a great difference in the amount of suffering between the first one who died, and the one who dies just before the judgment." I was pained to learn from this remark, that he was too slothful, or "vainly puffed up" by supposed knowledge to read my work, *Death not Life*, sent him six months before; for if he had done so, he would have learned that I believe the Bible (instead of creeds,) which says, "the dead know not any thing; their thoughts perish," &c. Even "David is *dead*, and is *not* ascended into the heavens." Acts 2: 29—34. That the *dead* are *alive*, is another heathen invention, adopted by the church by disregarding scores of plain texts, and wrongly interpreting a few, which at first sight, by a wrong translation &c., favor it. As this error has been fully exposed by a number of our writers, I omit to dwell on it.

This friend also says in his letter, "if your doctrine should be published among the damned, it would give joy in hell!!—certainly it is comforting to one dying in his sins, to know that his sufferings will have an end!!" What is painful in these remarks, is to see still lurking in a truly converted man, the very spirit which built the inquisition—a delight in torment, for all but the favored few! For observe: he is an old school Calvinist, who hold that a definite class were decreed to be shut out of heaven; and as they *know* the Scriptures say much on destruction, why be so terrified by it, when it proposes to release them from their tortures, if they love not torment, or revenge? I know the excuse is, that the worst punishment must be preached to save the elect; (even Watts says this;) but why fear God's decrees will be frustrated by preaching a *less* penalty? Paul saw it to be "terror" enough to teach "everlasting destruction,"

and so never named a "theological hell." But further; do they wish, or hope, to overturn God's ordination, and save the non-elect, by tormenting them about an "eternal hell," — even "when *dying* in their sins?" If I cannot say with propriety, that these men love torment and revenge, I can certainly say, that pitiable *stoics* have been manufactured out of feeling Christians, by a false faith, and the chilling, blinding power of an erroneous education!

This brother, after saying he "believes me a Christian, and he will meet me in heaven," adds, "I consider you under an hallucination, which nothing but the light of eternity is likely to remove." I am compelled, with grief, to say this of him, and with a hundred fold more consistency than he can say it of me, for the reason Sir Isaac Newton gave to Hally, the infidel, — "You have only tried *one* side, and I have *both*."

Proper investigation, I must believe, will show God to be just in *destruction*, for sins of earth, though committed under pressing temptations of his ordering, or permitting. But as I am not directly reasoning with universalists, who object to destruction, on the ground of *justice*, I will be brief in remarks on the point.

Leave out, then, what the Dr. wrongly admits as *one* "fact" — endless woe, and other facts or doctrines, he discusses, can be made to harmonize with his "principles of honor and right." Had he used his discriminating mind to discover which the Bible teaches, endless woe, or destruction, he would have found the latter to be the fact; and then, with a tenth part of his reasoning for pre-existence, he could have effected a "readjustment," and ended the "conflict." I can but hope he will employ his logical powers in this way ere long. Let me, again, remind him of his valuable rule — "when alleged facts (doctrines) contradict intuitive principles, it is better to *re-examine* the facts, than to set aside the principles." Dear Doctor, has a God of love, with foreknowledge, deliberately forced on numerous legions an *infinite curse*, in creating them *any where*? Harmonize this "alleged fact," with your "just principles," if you can!! — Do it, whoever can!!

VI. THE CONFLICT IS PRACTICAL.

The Christian Review, (Baptist) for January 1854, owns that "theoretically, the conflict cannot be settled, the mystery must

remain," but adds, "it is not *real*, it cannot be real, it is only apparent." I ask then, why good men are so deeply distressed by it, and why it is filling the land with skepticism, atheism, &c.? Was it not practical on Rev. A. Barnes? Hear him reply, — he says "the immortal mind should be allowed to jeopard its infinite welfare, and that trifles should be allowed to draw it away from God, and virtue and heaven; that any should suffer forever, lingering on in hopeless despair, and rolling amidst infinite torments without the possibility of alleviation, and without end; that, since God *can* save men, and *will* save a *part*, he has not purposed to save *all*; that, in a word, God, who claims to be worthy of the confidence of the universe, and to be a Being of infinite benevolence, should make such a world as this — full of sinners and sufferers — and that when an atonement had been made, he did not save all the race, and put an end to sin and woe forever. . . . I have read to some extent what wise and good men have written. I have looked at their theories and explanations. I have endeavored to weigh their arguments; for my whole soul pants for light and relief on these questions. But I get neither; and in the distress and anguish of my own spirit, I confess that I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world; why the earth is strewed with the dead and dying; and why man must suffer to all eternity. I have never seen a particle of light thrown on these subjects, that has given a *moment's* ease to my *tortured mind*, nor have I an explanation to offer, a thought to suggest, which would be of relief to you. I trust others, as they profess to do, understand this better than I do, and that they have not the *anguish of spirit* which I have. But I confess, when I look upon a world of woe, filled with hosts to suffer forever — when I look upon friends, and upon a whole race, all involved in this sin and danger, and when I see the great mass of them wholly unconcerned, and when I feel that God can only save them, and yet he does not do it — I am struck dumb — it is all dark, dark, dark to my soul, and I cannot disguise it." — *Practical Sermons*, pp. 123-125.

See a specimen of its practical effects on children and the unconverted. A pious minister lately told me this fact in his experience: "The first I ever heard of a God, was by my mother telling me, when two years old, that there was a God, and if I was bad he would burn me forever in such a fire as I

saw on the hearth. My reply was, 'if God does so He is a *bad man*.' I grew up an infidel, and remained so till converted under those who preached destruction."

The sad fact is, that under the common teaching, we grow up with a horror of our Maker, and think as little of him and the future as possible. The statement of this writer, in saying "the conflict is not real or practical," shows gross ignorance or a wicked design to deceive the unreflecting. Well does Prof. Stuart say, "it agitates our breasts as *storms* do the mighty ocean; and if any are strangers to such difficulties, they are to be pitied for ignorance, or a want of a sympathy which seems to be among the first elements of our social nature." It also led him to make the soul-chilling remark, "perhaps God may, *in mercy, extinguish* our social susceptibilities in heaven!!" It cannot be denied that this conflict causes many suicides, and fills our insane hospitals. I am aware of the sad fact, that a false system, and cringing to a popular theory, are freezing up the sensibilities of many, as I have said. But still the doctrine of eternal suffering and despair is producing such a *groan* as Pollock describes—"long, loud, deep, dolorous and immense!!"

VII. ARE WE PUNISHED FOR ADAM'S SIN?

The Bible shows plainly that we are doomed to natural death in consequence of Adam's sin; and also that God "visits the iniquities of the father upon the children to the third and fourth generation"; but it is a query if this suffering should be called a *punishment* or only a consequence, ordered by God, which is to work for good in the final end. Facts daily show that children suffer in consequence of parents' sin, as in the case of the drunkard; but we do not call it punishment to the child, though his woe reacts as a punishment to the parent.

Dr. B. does not make a distinction here as plainly as he should, and some of his reviewers quibble and make a great outcry about it, charging him with contradicting the Bible and daily facts. His book, however, shows that his magnanimous and far-reaching mind led him to overlook, as it were, these momentary earthly sufferings or punishments for Adam's or parents' sins, and he only had his eye on *eternal* suffering for such sins. But the contracted or deceptive minds of these reviewers confound them together, or only tell of earthly sufferings, and then charge the Doctor with blindness.

To make this distinction plain, look at the case of Dathan and Abiram, Num. 16: 27—33, where it is said "their sons and little children were swallowed up in the earth in consequence of the sin of the parents; but who believes these little children will be sent to endless woe for this sin? So of the infants in the Flood, Sodom, &c. Isa. 57: 1, says "the righteous is taken away from the evil to come"; so with these children, and they will be saved. The woes of children of drunkards may lead to Christ, and so be a blessing. Dr. B. was reasoning with Calvinists, who hold "that all become sinners by Adam's sin, that we are helpless, and as God does not help the lost out of their fallen state, therefore they strictly go to hell for Adam's sin." The *injustice* of such an act in God, forms the basis of Dr. B.'s argument for a pre-existent fall, in which he guesses each one fell for himself.

To prove and justify the imputation of Adam's sin, it is said "our sins were imputed to Christ, and he suffered for us, therefore imputation of sin is just." But I ask if it would have been just for the Father to have doomed his son to *eternal* torture for our sins? Here again we see the folly of confounding *temporary* with *eternal* suffering or punishment, as all the ministry are doing.

These reviewers say "the Bible is full of imputation—Christ's righteousness is imputed to us;" &c. Very well; but it is one thing to impute this righteousness, and so God exhibit himself as *merciful*, as the Bible says he is; and quite another thing to impute sin, and thus show a God of *cruelty*, which the Bible forbids.

I hope these brief remarks will show the Doctor's principle correct—God will not so impute Adam's sin as to doom any of his children to endless woe for that,—nor yet for their own sins.

CONCLUDING REMARKS.

1. To prove the enormity of sin, and thus justify endless woe, Dr. B. refers to the *feelings* of Edwards, Payson, and all who are truly enlightened by the Spirit. He and others are right in saying these feelings are deep; for it is the work of "the Comforter to convince of sin," so it *must* be deeply felt. My own experience confirms this fact. But men err in calling this a proof that the penalty is eternal suffering, or that our sins

deserve it. For as a sample,—Webster, the murderer, felt deeply his guilt, though being a Unitarian, I conclude he believed not this doctrine. Cannot a child feel deep guilt, who has knowingly burnt his father's house, unless he believes the law demands endless torture for the act? Sin must be enormous to merit a "*death*" from which there is no recovery!

2. Dr. Beecher has given us one noble example, now greatly needed — he has boldly condemned a popular theory, and advanced a new and unpopular one, not fearing *consequences*. Should all in the churches who secretly disbelieve in endless woe; and all who believe in *destruction*, be equally bold, and follow this boldness with liberality, in spreading light, the "conflict of ages" would soon cease, by the church being driven to try their old creeds by the *Bible*, instead of popular opinion, and perverted views and feelings.

3. Doctor Beecher owns he has been eighteen years digesting his subject, and as he fails to justify ceaseless woe, no vindication of it can be made. Prop it up by popular opinion, or disguise and conceal it as we may, it must ever appear, to all rational creatures, the very essence of folly, injustice and cruelty! It shows a cruelty as much greater than man can manifest as God is greater than man, and eternity longer than time! Can we believe such a doctrine is taught in the "*Precious Bible*, book Divine!!"

And is it so? *must* our reason, and sense of justice and goodness in Him in whose hands we are, float on a tempestuous and shoreless ocean forever? No; the effort to lock up reason and common sense, much longer, in the narrow, dark cell of *mystery*, will be vain. Just, impulsive feelings, both of saints and thoughtful sinners, must burst the bolts, and emerge into light and relief.

It is matter of joy, that many begin to see that the *mystery* involved in ceaseless suffering, is as different from all other mysteries in the Bible, and in the universe, as Satan is from God — as hell is from Heaven — the one is of Satan, the others, of a wonder-working God, "Who hideth himself for a little season, till his wrath be past," but has *assured* us that he will make "darkness light," by "*destroying* the last enemy" and "*reconciling* all things unto himself, by Jesus Christ." *Amen.*

4. The Princeton reviewer of Dr. Beecher tries to evade the Doctor's principles of equity by saying, "God, as a sovereign, does what it would be unjust for man to do—as burning Sodom, destroying the first born of Egypt for the sin of the king; also the infants and beasts of Canaan—leaving most of the world in heathenism, when he has power to prevent it," &c. He refers to these facts to prove we are not fit judges of God's acts, and that we must believe mysteries. True, such acts would be unjust in man, but why? The answer is, simply because man has not the power to bring final good out of such acts; God has, and has promised to do so. He has given us an example in Joseph's dream, as I have noticed. There is, then, no unanswerable mystery here, as in eternal suffering. They are only mysteries which do not violate the principles of equity and goodness. Will such arguments convince the thoughtful inquirer, or sceptic? No, they will say the reviewer was ignorant or equivocal.

5. This reviewer also, to prop up the *mystery system*, compares us to a little child who would say to a monarch, "Father, I cannot see the justice and goodness of jails and gibbets in your government;" and the father replies, "You poor little sceptic, faith and not sight is the proper element of your being; you are no child of mine unless you believe, though you see not." I ask if such a father could not satisfy a confiding child by telling him he would put an end to gibbets and criminals in a little while, and work all for good? But how could he pacify the child by telling him he had *power* to end criminals and jails, but he would not, and they must last forever in his government?

He also says, "he who has looked upon the agonies of a dying infant, has stood in the presence of as awful a mystery as the universe contains." As he knew God had power to work such agonies for the eternal good of the infant, how can we believe him honest in comparing such a mystery with that of *endless agony*?

6. I am glad Dr. B. sees that it is the unreasonableness of our system which leads to scepticism and restorationism, and not alone the corruption of the heart. This plea, which is now common, contradicts facts; for the worst of men will own that the laws to love God, our neighbor, be thankful, &c., are *reasonable*, although he does not love to obey them. It is his *judgment* that revolts at the cruel penalty as held.

7. The Doctor says, page 150. "Future suffering will consist in malignant passions." Who told him so? But he approves the late sentiment, to palliate the theory, viz: "That God will not directly afflict the wicked, but their continued sins will torment them, and so they will be their own tormentors." Is there not folly in this palliation? First, who made the sinner and placed temptations before him, knowing he would be overcome, as I have said? Secondly, who will doom him to a *state of sin*, and forbid reform? Thirdly, who will keep him alive, so that he must sin and torment himself?

8. Dr. B. in his second principle, says: "God cannot justly hold his creatures responsible or punishable for any thing in them of which they are not the authors, and which exists in them anterior to and independent of any knowledge, desire, choice, or action of their own."

His Princeton reviewer says, "this is nearer intuitively false than intuitively true." His argument is, that "moral character is *not* the result of personal conduct. It matters not how a man becomes a sinner, whether he inherits a sinful nature and appetite, or renders himself corrupt, he is sinful; and an unholy being is and ought to be an object of dislike and disapprobation. Moral principles derive their character from their nature, and not from their origin,—infants, though not in the exercise of reason, or conscious of guilt, are "children of wrath."

According to this reviewer, an infant is just as much to be hated and punished by God, as if it had created itself, and with full knowledge, chose a sinful disposition. This absurd reasoning led some old divines to teach infant damnation. Mark the sentiment—"moral character is *not* the result of *personal* conduct—it matters not *how* man becomes a sinner!"

Is it not time, in the nineteenth century, to cease "thinking in a circle," or parrot-like, and inquire *how* man became so sadly depraved, as Dr. Beecher has done, and also President Edwards in his work on the will? When this is done, (as it now is by the unfettered,) all will see, with Dr. B., the slander cast upon the Almighty by the doctrine of endless misery, for such a trial as man has on earth.

When divines talk of total depravity, or of man being "dead in trespasses and sins," and tell the awful result, they seem entirely to forget that man did not *create* his own disposition, or propensities, nor cause all the temptations which surround him—they see not, or tell not the *mystery* of man's being

"dead in sin," and only try to justify their sad penalty. The trouble is, (and the thinking world see it) that when any especially Calvinists, look to the bottom of this "death in sin," they see that if the wicked suffer eternally, God made them expressly for this doom; and this is a *mystery* they know not how to justify, nor reconcile with His attributes; nor will the people bear it.

9. I will give one more specimen of absurd reasoning, and leave the painful subject. Ministers, and missionary agents, proclaim, "that a whole generation of heathen will go down to hell, if we give not to send them the gospel." The thoughtful inquire thus:—does the Bible teach such astonishing contingencies in God's government? has He suspended the eternal weal or woe of countless millions on the liberality of a few Christians, on the opposite side of the globe, and at the same time left these Christians in such weakness that the love of the world is constantly tightening their purse strings!!" With the common penalty in view, well might Dr. Hodge, a leading Presbyterian, say, (as quoted by Dr. B.), "the dealings of God with our race, *cannot* be explained on *common-sense principles* of moral government." And is it so? Has our Father, knowing the weakness of our faith in unseen things, not even given us a common-sense religion, or revelation?

The Bible was given us to make light God's dark providence over the present world, (in the existence of evil,) by connecting it with a future world, and revealing the heart-cheering truth that *evil* is not to be *eternal*—but if, as creeds say, it reveals the sad fact that evil is to be eternal, then indeed it is not a common-sense revelation, as it *must* make God's providence over the future world look infinitely darker than it is over the present—for evil on the earth is temporary with all, as death soon closes the scene.

But "bless the Lord, O my soul," that no such dark providence is revealed—~~EVIL IS NOT~~ *ETERNAL*—the time must come when our God *will* fulfill his promise in Rev. 21: 4.—"and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

THE BIBLE MEANING OF THE WORD HELL.

This tract is the third chapter, and a few other pages, of a work entitled—DEATH NOT LIFE, or the *Literal Destruction* of the Wicked *Established*, and *Endless Misery Disproved*; to which is added a Review of Dr. E. Beecher's *CONFLICT OF AGES*; by JACOB BLAIN, Baptist Minister of Buffalo, N. Y., (No. 19 North Division street)—pp. 160—price 25 cents at retail.

OPPOSING TEXTS, OR TEXTS FOR ENDLESS WOE EXAMINED— HELL NOT A LOCAL PLACE TO CONTINUE ETERNALLY.

As the word hell, fifty-four times found in our English Bible, is prominently used as either direct or inferential proof of the immortality and endless misery of the wicked, I will endeavor to remove this proof, by devoting a short chapter to the meaning of the word. It will also aid much in removing the proof claimed to be found in other texts.

The following remarks on the term *hell* I published a few months since in a religious paper, and give them here nearly as they appeared then, with some additions.

The brief explanations will be made up in the following chapters.

The English word *hell*, as now generally understood, is a hindrance to those who are examining the doctrine of *destruction*; but if rightly understood, it would greatly aid in proving the doctrine. It now denotes a *place*, (no one dares say where,) as a prison for the eternal misery of men and devils. I deny this meaning, and say, that none of the four original words translated *hell* ever have this meaning, as used in the Bible. I will endeavor to prove this assertion, both from the Bible and the confessions of our best critics who hold to endless misery.

In the first place, let us hear what Dr. George Campbell, a Presbyterian commentator of Scotland, says on two words translated *hell*. "In my judgment," he says, "*hades* ought never, in Scripture, to be rendered *hell*; at least in the sense wherein that word is now universally understood by Christians. In the O. T., the corresponding word is *sheol*, which signifies the state of the dead in general, without regard to the goodness or

badness of persons, their happiness or misery. *Hades* signifies obscure, hidden, invisible." See Diss., vol. 1, pp. 180-81. He elsewhere says, "The Saxon word *hell* originally mean. only a pit, or covered place."

I. SHEOL.—I will next quote from Exegetical Essays, on several words relating to future punishment, by Moses Stuart, Professor in the Theological Seminary at Andover. On page 99 he says, "*Sheol* is used sixty-three times in the O. T., and translated *hell* thirty-one times, *grave* thirty, and *pit* three. It is pit in Num. 16: 30—33; Job 17: 16."

On page 112 he says, "The meaning of *sheol* which lies upon the face of the sacred record (if I may thus speak,) is indeed that of *grave, sepulchre, under world, or state of the dead*, as I have given in the recension of the passages."

On pages 116: 119, in giving a statement of what the Bible says of *sheol*, he says:

1. "Sheol is a place from which none ever return, e. g., Job 7: 9; 2 Sam. 12: 23.

2. "It consumes or devours the bodies laid in it. Job 24: 19; Pa. 49: 14.

3. "Sheol is a place of inaction and silence, e. g., Pa. 6: 5; 31: 17; 1 Sam. 2: 9; Isa. 38: 18; Ecc. 9: 10.

4. "Sheol extends deep into the recesses of the earth; yea, as deep as the heavens are high above it. Job 11: 8; Jonah 2: 1; Amos 9: 2; Deut. 32: 22.

5. "Sheol is a place of utter and perpetual darkness and gloom. Job 10: 21, 22.

6. "Here dwelt the *ghosts* or *manes* of deceased men." [This statement he gets from heathenism, as the texts he quotes do not sustain it; and besides he says, on page 121, "A deep region beneath, peopled with ghosts, is what we do not believe in." His texts are, Pa. 88: 10; Prov. 2: 18; 9: 18; Isa. 14: 9; 26: 14. None prove his views.]

7. "Sheol is sometimes personified, and represented as an insatiable monster, always devouring without remorse or distinction, e. g., Isa. 5: 14; Prov. 27: 20; 1: 12.

8. "Sheol, in common and popular language is the world or region to which both the righteous and the wicked go after death, e. g., Gen. 25: 8; Num. 20: 26; Deut. 32: 50."

On page 122 he says, "Where is the *specific* difference between the future state of the righteous and wicked, *fully set forth* in the Hebrew Scriptures? Where are the separate

abodes in *sheol* for each, particularly described? I know not nor do I believe any one can inform me."

Page 113 he says, "On the whole, it is to be regretted that our English translation has given occasion to the remarks, that those who made it, have intended to impose on their readers in any case, a sense different from that of the original Hebrew. * * * I am inclined to believe, that in their day, the word *hell* had not acquired, so exclusively as at present, the meaning of a *world of future misery*."

Page 114, he adds, "It is *probable* that the Hebrews did sometimes so understand *sheol*;" and he quotes five texts to make out this "*probability*," viz.: Job 21: 13; Ps. 9: 17; Prov. 9: 18; 23: 14. I ask the reader to look at these texts, and he will see no proof in them that *sheol* refers to a "world of misery." Ps. 9: 17, "the wicked shall be turned into *sheol* (hell) with all the nations that forget God," likely tells the final doom of the sinner, and if so, it is *death*; and the dead cannot occupy a world of woe. Ps. 37: 10, tells that "his place shall not be."

II. HADES.—The Greek word *hades* is translated *hell* ten times in the N. T., and once *grave*. It occurs Matth. 11: 23; 16: 18; Luke 10: 15; 16: 23; 1 Cor. 15: 55; Acts 2: 27—31; Rev. 1: 18; 6: 8; 20: 13—14.

Mr Stuart says:

1. "Hades designates the *under world*, subterranean regions simply, in opposition to the region above the earth," e. g., Matth. 11: 23; Luke 10: 15. "Thou Capernaum, which art exalted to heaven, i. e., very highly (alluding probably to its site on a hill) shalt be brought down to the *under world*, i. e., very low." "This is the natural and primary explanation of the word *hades* here."

2. "Hades signifies the region of the *dead*, the domains of death, e. g., Matth. 16: 18; Rev. 1: 18; 6: 8; 20: 13—14.

3. "Hades means grave, sepulchre, depository of the dead, e. g., 1 Cor. 15: 55; Acts 2: 27—31.

4. "Hades has the sense of *Tartarus* in one passage, viz., the region of woe or punishment. Luke 16: 23, "In *hades* he lifted up his eyes being in torments."

Hades and *sheol* are used seventy-five times, and all are given up by Stuart and others, as meaning a world of woe except *one*, and that is an intricate parable. All good critics have admitted, and common sense teaches, that parables can

settle no doctrine. This parable has no reference to a literal death or grave, as has often been admitted by critics who hold to endless misery. It is similar to the parable of the prodigal son, with additional circumstances, so I leave it as no proof that *hades* ever means a *place* of torment. If it could be shown that this parable proved a place of woe in *hades*, it would be no proof of a place for *endless* woe, as Rev. 20: 13, 14, tells us *hades* is to give up the dead, and be destroyed. See this text explained on pp. —.

III. TARTARUS.—The Greek word *Tartarus*, used but once, and translated hell in 2 Peter 2: 4, is relied on to prove there is a world of misery. Here we need no authority, for the Bible forbids this idea. "God spared not the angels that sinned, but cast them down to *Tartarus*, and delivered them into chains of darkness, to be *reserved* unto judgment." An imprisonment for a limited time is here spoken of, while no place is named, as *Tartarus* here can only convey the idea of a *prison*, in the sense of John 3; 36, "He that believeth not the Son, shall not see life; but the wrath of God abideth on him:" and in v. 18, "He that believeth not is condemned already;" and in 2 Peter 2: 9, "The Lord knoweth how to reserve the unjust unto the day of judgment to be punished." This sense is seen in the parallel text in Jude 6, "He hath reserved in everlasting chains under darkness, unto the judgment of the great day."

If devils are confined to a local place, it is on earth. See Job 1: 7; 1 Peter v. 8; 2 Cor. 4: 4; Eph. 2: 2: "He goeth to and fro," "is god of this world," "rules in the children of disobedience;" so we are all in the same *hell* the devil is. Heb. 2: 14, tells us he is to be "destroyed," and so his prison will end at the judgment. But further, devils are not punished yet, as they have not been judged, and are as criminals apprehended and waiting for judgment and punishment. They said to Christ, "Hast thou come to torment us before the time?" and again, "Hast thou come to destroy us?"

IV. GEHENNA.—But the Greek word *Gehenna*, twelve times translated "hell" in the N. T., is the main term used to prove a world of torment in a future state. It occurs in Matth. 5: 22, 29, 30; 10: 28; 18: 9; 23: 15, 33; Mark 9: 43, 45, 47; Luke 12: 5; James 3: 6.

Stuart says, "The word *Gehenna* is derived from the words *Gi Hinnom*, the valley of *Hinnom*." He adds, "It was a word used by the ancient Hebrews, and they are the only competent

witnesses of its meaning." The O. T., then, must be examined for this; for Dr. George Campbell says, "Our Lord, we find from the evangelists, spoke to his countrymen in the dialect of their own Scriptures, and used those names to which the reading of the law and the prophets had familiarized them." Not observing this fact, has been one great cause of the woeful mistake about future punishment. I affirm, then, that *Hinnom* (*Gehenna*) is never used in the O. T., to mean a place of infernal punishment or world of woe. It is used, first, as the name of a literal place; and second, as a symbol of destruction, slaughter, death. So the Savior used it. As this is among the most important points in examining the doctrine of future punishment, it demands full investigation, and I will therefore refer to all the places where *Hinnom* and *Tophet* (meaning the same as *Gehenna*) are used in the Old Testament.

See Joshua, 15: 8; 18: 16; 2 Kings, 23: 10; Neh. 11: 30; 2 Chron. 28: 3; 33: 6; Jer. 7: 31, 32; 19: 2—6, 11—14; 32: 35; Isa. 30: 33.

In these texts we find *Gehenna* used to symbolize slaughter and death, in Jer. 7: 32; 19: 6—11; Isa. 30: 33; also, to denote utter destruction, in Jer. 19: 11, 12; Isa. 30: 33. In Jer. 19: 13, it symbolizes a polluted place.

Jer. 7: 32 reads, "Therefore, behold the days come, saith the Lord, that it shall no more be called *Tophet*, nor the valley of the son of *Hinnom*, but the valley of slaughter; for they shall bury in *Tophet* till there be no place;" see the same in chap. 19: 6. Jer. 19: 11—12, "I will break this people, and this city (Jerusalem,) as one breaketh a potter's vessel, that cannot be made whole again, and they shall bury them in *Tophet* till there shall be no place else to bury, * * * and even make this city as *Tophet*." Here, as in every place in the O. T., where it is used figuratively, it symbolizes *death* and *utter destruction*. Scott's Commentary says, "It became a place of execution of criminals for the Jews." The fact is plain that "God has *surnamed* the place, *the valley of slaughter*, and to affirm that the wicked are to be kept alive there forever, is to charge him with naming it inappropriately."—Bible vs. Tradition, pp. 219.

Christ evidently used *Gehenna* figuratively, in the same sense the prophets did: there is no proof to contradict this, but much to sustain it. Stuart, Barnes, and others, go to the heathen and to the superstitious Rabbinical writers, and not to the Bible, to prove he meant a world of misery by *Gehenna* and *Hades*; and

they do the same as to sheol. Out of much and full proof of this, I will quote a little from Stuart's work, named above.

Page 146: "That the word Gehenna was *common* among the Jews, is evident from its frequency in the oldest Rabbinical writings. It was employed by them, as all confess, in order to designate *hell, the infernal region, the world of woe.* * * * Indeed, it seems quite probable, as Gesenius suggests, that Gehenna came to be used as a designation of the infernal regions, because the Hebrews *supposed that demons dwelt in this valley.*" Mark, it was the *Rabbinical writers*, he says, who used it in this sense, not the Bible.

I admit that Christ used Gehenna to symbolize *punishment* at the judgment; but he used it as the prophets did, with the double meaning of punishment and the *kind* of punishment, namely, *death*. When he said to the Jews, "How can ye escape the condemnation (punishment) of Gehenna" (*hell*)? he meant the same as if he had said, "How can ye escape the *cross*?" that is, a disgraceful and miserable *death*; or the same as if we should say, "How can that murderer escape the punishment of the gallows or the stake?" Gehenna was a polluted *place*, as we see by 2 Kings, 23: 10, and so was the cross; "Cursed is every one that hangeth on a tree;" and it is just as absurd to say Christ meant the sinner would go to a world of woe and *live forever* there, by saying he would "be cast into Gehenna," as it would be for us to say, the murderer will *live forever* in misery, because he is going to the gallows or the stake.

On examining all the texts in the Old and New Testaments, I am compelled to fully believe that Gehenna ought never to be translated, any more than Babylon, Sodom, Egypt and Jerusalem. They are all names of literal *places*, and all used figuratively in both Testaments. No one is misled by these other names not being translated, neither would they be by this being untranslated. The Seventy did not translate it from the Hebrew to the Greek.

I cannot think of any other *literal place* thus translated in the Bible. The precious book is darkened and corrupted by its translation. I am credibly informed that in versions in other languages it is seldom translated.

Surely, the word *hell* is a wrong word to translate it into. Dr. Geo. Campbell says, "At first, *hell* denoted only what was secret or concealed." Parkhurst says, "Our English, or rather *Saxon*, word *hell*, in its original signification, exactly answers to

the Greek word *hades*, and denotes a *concealed* or *unseen place*; and this sense of the word is still retained in the eastern, and especially in the western counties of England; to *hale* over a thing is to cover it." Mr. Sabine says, "It appears to me that in the time of this translation, hell, pit, and grave, were synonymous."

Certainly this is not the sense of *Gehenna* in a single place in the Bible; though it answers to the sense of *sheol* and *hades*. The present conventional and perverted meaning of the word *hell*, is about as far from the sense of *Gehenna*, as was its original meaning. I know it will be said, *Gehenna* symbolizes a place of punishment, where there will be "weeping and wailing;" yes, and so do the cross and the stake cause weeping.

All I have said of *Gehenna*, is confirmed by the concessions of Rev. A. Barnes, in his notes on Matth. 5: 22, where it first occurs as used by Christ—" *Hell-fire*;" the original of this is the '*Gehenna of fire*.' It was made the place where to throw all the dead carcasses and filth of the city, and was not unfrequently the place of *executions*. It became, therefore, extremely offensive, and to preserve the pestilential air in any manner pure, it was necessary to keep fires continually burning there. It was the image which our Saviour so often employed to denote the future punishment of the wicked. * * * But he who shall load his brother with odious appellations and abusive language, shall incur the severest degree of punishment, represented by being *burnt alive* in the horrid and awful *valley of Hinnom*. Among the Jews there were three degrees of condemnation: that by the judgment, the council, and the *fire of Hinnom*."

From this description, *Gehenna* could symbolize nothing but a miserable and disgraceful loss of life. A Jew could understand Christ in no other sense, as they knew he understood the prophets, and was constantly calling their attention to them. It is unjustifiable to say Christ used *Gehenna* in a different sense from what the prophets did, without a good warrant for doing so.

Paul preached thirty years, and wrote fourteen epistles, and is it not passing strange that he never intimated a hell, if he knew there was one? He was explaining what Christ meant by being "cast into the *Gehenna of fire*" in Heb. 10: 26, 27. "If we sin wilfully * * * there remaineth no more sacrifice for sins, but "a certain fearful looking for of judgment and fiery indignation, which shall *devour* the adversaries." And Heb. 6: 8, "But *that* which beareth thorns and briars is rejected, and is

nigh unto cursing: whose end is to be *burned*." And in Rom. 9: 22, where he says the wicked are "vessels of wrath, fitted to *destruction*," not to an endless hell, as we now hear in every sermon.

If the common theory of a local hell be correct, there must be three distinct *hells* taught in the Bible; two now in existence, and one to be built in future. (1.) *Hades*, for souls between leath and the judgment. (2.) *Tartarus*, (the atmosphere,) for he present home of devils. And (3) *Gehenna*, to be provided somewhere, at the judgment.

But we learn from God's word, that *hades*, the first hell, is to be destroyed. Rev. 20: 14. The devil's *hell* must be ended when he is destroyed; or, when "the new heavens and new earth are made," the "air" will be so purified, that he will no longer be "*prince of it*."

And as to *Gehenna*, hell, it only symbolizes the *punishment* to be inflicted at the judgment, which is death; but if we call it a *local place*, it is to be a slaughter-yard, "*the valley of slaughter shall it be called*," Jer. 7: 32; 19: 6; and when Christ says, "bring hither mine enemies, and *slay them* before me;" and "the last enemy is *destroyed*;" who can divine what will become of this third and last hell? or what need there will be of its existence?

The common-sense answer to such a question; in worldly matters, would be — when there is no more stock to butcher *slaughter-houses will be discontinued*.

I have quoted but a small part of the authority I have collected, both from the Bible and writers, to prove my assertion, *No Eternal Hell*. This is not saying there will be no future punishment. No; the sinner will see at the judgment, if not before, that to be "burned up with unquenchable fire" in *Gehenna*, to go to *Sheol*, "the place of the dead" forever, is a sad punishment, and one that will cause "weeping and gnashing of teeth," till the "blackness of darkness" forever ends his being and his woe.

When I had pored over seventy-seven pages of Stuart, in which he labors to make these four terms mean what *hell* now means; and witnessed his reliance on heathen and Rabbinic writers, his *probabilities* and *contradictions*, I unavoidably thought of the old proverb, "a mountain travailed and brought forth a mouse." But he had *immortal* and polluted souls on hand, and he *must* find a place for them somewhere. This *assumed* doctrine of immortality for the wicked, has produced

sophistry enough to make any one ashamed of poor, erring human nature, and do what it has done — fill Christendom with skeptics, and the world with gloom. With *hell*, and *hell-fire*, thus wrongfully put in fifty-three texts, or these texts wrongly translated and explained, no wonder the common people think the Bible is full of endless misery.

The whole learned Christian ministry have sinned in permitting and aiding in the change of the English word *hell* from its original meaning; and they "handle the word of God deceitfully" when they use it in its present perverted sense. Let them not censure me for "rebuking sharply;" for the remembrance that I have been kept in darkness and gloom for forty years; and the sad fact that millions of God's dear people, whom I love and wish to comfort, are still kept in the same darkness and gloom, by their covering up the truth in this matter, arouses the deep emotions of my soul, and I cannot believe I sin by giving them vent.

And besides, the time has come for the 100 or more ministers, in the United States, who have been hurled from the churches, and branded with *heresy*, for preaching the *Bible* instead of the *creeds*, to *speak out* with boldness, and carry back the ponderous load of *heresy* to the doors where it belongs. War has been declared against us, and I am not content with *defensive* warfare, but judge it best to drive the battle into the enemies' camp, knowing they cannot defend it, as they have not "the sword of the spirit, which is the word of God;" that mighty weapon is in *our* camp, and we should use it, and let our deceived foes feel its *power*, to "pull down strong-holds, and cast down imaginations."—2 Cor. 10: 4.

I wish to act in the same spirit of love and boldness that Paul did, when he "withstood Peter to his face, and said he was to be *blamed* for dissembling."—Gal. 2: 11—13.

True, I have sinned myself; for the English student of the Bible, by a long research, can find it teaches *no endless hell*, but simply a *second death* for the poor sinner. Thanks be to God, that thousands are thus learning at the present time. But the joy of this fact is chilled by hearing from the learned ministry the cry, "*pernicious doctrine*," "*infidelity*," "*illiterate souls*," "cast them out of the synagogue!!" Surely, mountain piles of "hay, wood, stubble," will have to be "burned up" at the judgment, or many, whom we hope will have "eternal life," will be cast into Gehenna.

INTRODUCTION.

PROOF OF DESTRUCTION.

THIS pamphlet is the last three chapt's. of my work, *DEATH NOT LIFE, OR the destruction of the wicked established, and endless misery disproved*; to which is added a Review of Dr. E. Beecher's *CONFLICT OF AGES* — 160 pages, price 25 cents. See its index on cover of this work. The design of this introduction is to abridge a part of the first four chapters of said work, so as to give a condensed view of the whole book in this pamphlet.

In the first four chapters, I first quote and explain 200 texts, proving the final doom of the impenitent to be *literal destruction* at the Judgment, called "*the second death*." The following are the texts, which I ask the reader to turn to that he may examine their contexts:

I. *Death and die.* Rom. 1: 32; 5: 21; 6: 16, 21, 23; 7: 5, 10, 13; 8: 6. 2 Cor. 2: 16; 7: 10. Heb. 2: 15. James, 1: 15; 5: 20. Rev. 2: 11; 20: 6, 14, 15; 21: 8. Matt. 4: 16. John, 5: 24; 8: 51; a final, or the "second death," must be meant here. Deut. 30: 15, 19. Ps. 7: 13. Rev. 2: 18; 7: 27; 8: 86; 11: 4; 14: 13.

Die. Gen. 2: 17. Rom. 8: 13. John, 11: 26; here final death must be meant, as the saints see temporal death. Ex. 18: 4, 13, 17, 20, 24, 26, 31, 32; 3: 18, 19, 20; 33: 8, 11, 13, 18. Prov. 15: 10; 19: 16. Jer. 31: 30. (Fifty texts.)

II. *Destroy and destruction.* Matt. 7: 13; 10: 28. Luke, 6: 49. Acts, 3: 23. Rom. 9: 22. 1 Cor. 3: 17. 1 Thes. 5: 3. 2 Thes. 1: 9. 1 Tim. 6: 9. James, 4: 12. 2 Peter, 2: 1, 12; 3: 16. 1 John, 3: 8. Rev. 11: 18, Ps. 5: 6; 9: 5; 37: 38; 52: 5; 73: 18; 92: 7; 103: 4; 145: 20. Job 31: 3, 23; 21: 30. Prov. 1: 32; 11: 3; 13: 13; 40: 29; 21: 15; 29: 1. Isa. 1: 28. Ecc. 7: 16. (Thirty-five texts.)

III. *Perish.* Matt. 18: 14. Luke, 13: 3, 5. John, 3: 15, 16; 10: 28; 11: 50. Rom. 2: 12. Acts, 13: 41. 1 Cor. 1: 18. 2 Cor. 2: 15. 2 Thes. 2: 10. 2 Pet. 2: 12; 3: 9. Ps. 2: 12; 4: 12, 20; 6: 2; 37: 20, 22; 73: 27; 92: 9; 112: 10. Job, 19: 9; 20: 7; 21: 28. Isa. 41: 11. (Twenty seven texts.)

IV. *Loss life.* John 3: 36; 5: 40; 12: 25. Matt. 10: 39; 16: 25, 26. *Soul*, in verse 26, should be translated *life*. Luke, 17: 33. Mark, 8: 35, 37; in the margin, *soul* is put *life*. 1 John, 5: 12. (Ten texts.)

V. *Be burned and burned up.* Mal. 4: 1. Matt. 3: 12; 13: 30, 40, 42, 50. John, 15: 6. Luke, 3: 17. Heb. 6: 8. Pa. 21: 9; 97: 3. (Eleven texts.)

VI. *Not be.* Ps. 37: 10; 59: 18; 104: 35. Job, 8: 22; margin, *not be.* Prov. 12: 7. Oba. 16. 1 Sam. 2: 9. (Seven texts.)

VII. *Come to an end.* Heb. 6: 8. Phil. 3: 19. Pa. 37: 38. 7: 9.

VIII. *Be consumed.* Ps. 37: 20; 49: 14; 59: 18; 73: 19; 104: 35. Isa. 1: 28.

IX. *Be devoured.* Heb. 10: 27. Pa. 21: 9. This Psalm is Christ's words, and tells a final doom.

X. *Be slain.* Luke, 19: 27. Pa. 34: 21; 62: 8; 139: 19. Prov. 1: 32. Isa. 11: 4. Amos, 8: 14.

XI. *Be cut off.* Ps. 37: 9, 22, 28, 38; 34: 16. Nahum, 1: 15.

XII. *Be blotted out.* Rev. 3: 5. Ps. 69: 28; verses 11, 26 show that these are Christ's words. Pa. 9: 5. Prov. 10: 28.

XIII. See *perdition*, (same as Destruction.) 2 Peter, 3: 7. Heb. 10: 39. 1 Tim. 6: 9. John, 17: 12. Rev. 17: 8, 11.

XIV. *Be ground to powder.* Matt. 21: 44. Luke, 20: 18.

XV. *Be hewn down.* Matt. 3: 10; 7: 9.

XVI. See *corruption.* Gal. 6: 8. Rom. 1: 23.

XVII. *Torn in pieces.* Pa. 50: 22; 1: 9. 1 Sam. 2: 10.

XVIII. *Be rooted up.* Matt. 15: 13. Pa. 52: 5. Job, 18: 16.

XIX. *Be as nothing, and nought.* Isa. 41: 11, 12. Jer. 10: 24.

XX. The wicked are compared to the most combustible materials;—*to chaff*;—Matt. 3: 12. Luke, 3: 17. Isa. 5: 24. *To stubble*,—Mal. 4: 1. Isa. 5: 24. Nahum, 1: 10. *To Tares*,—Matt. 13: 40. *To dry branches*,—John, 15: 6. *To thorns, and briars*,—Heb. 6: 8. *To bad fish*,—Matt. 13: 48; and sinners are said to be burned as these articles are—does this look like preserving them alive, either in *torment*, or in *heaven*?

Here are twenty terms, used two hundred times, to prove *destruction*—is there a single Bible doctrine proved more fully, except the "eternal life" of the righteous? They are said to have *life* 214 times. If by *creation* they have *eternal life*, why promise it so often?

The following texts prove that devils are to be *destroyed*. Heb. 2. 14. Mark, 1: 24. Luke, 4: 24. 2 Peter, 2: 4, and Jude, 6, show it will be at the Judgment.

Secondly, I prove by ten plain texts, that the universe is to be cleansed from sin and woe, after the Judgment, and so, of course,

wicked men and devils must be extinct, or converted. See the texts. Acts, 8: 21. Col. 1: 19, 20. Rev. 5: 13; 21: 4, 5. Rom. 14: 11. Eph. 1: 10. Phil. 2: 10, 11. Heb. 1: 8; 2: 13. 1 Cor. 15: 25, 26.

Thirdly. Thirty texts I call *neuter*, as they tell no *time* or *continuance* in misery. See a sample of them. Matt. 8: 7; 8: 12; 12: 32; 13: 47, 50; 22: 13; 24: 51; 23: 14; 25: 30. Mark, 6: 11; 16: 16. Luke, 10: 12, 14; 12: 46, 47; 13: 9. Johh, 5: 29; 8: 21. Rom. 2: 9; 8: 8; 13: 2. Rev. 22: 11. Prov. 14: 32. Isa. 50: 11. James, 2: 13. Such texts bear against Universalism, but not against final *Destruction*. There will be wailing in "the second death," but not endless.

Fourthly, I prove (in chapter III.) that the four original words translated *hell* fifty-four times, never mean a world of misery, such as *hell* is now understood to mean; and so are no proof of endless woe. The Hebrew word *Sheol* occurs sixty-four times, and is translated *grave* thirty times, *pit* three, and *hell* thirty-one. This proves our translation of this word wrong, as *grave* and *hell* mean widely different places, as we use the words. *Sheol* only means the grave, or the state of the dead for both good and bad. *Gehenna*, twelve times rendered *hell*, is the Greek word for *Valley of Hinnom*, which was a place of *slaughter*, and so, when figuratively used as a place of punishment at the Judgment, it proves *destruction*, instead of endless wailing. As proof of this assertion, see Jer. 7: 31, 32; 19: 2, 6, 11, 12, and other passages. *Hades* and *Tartarus*, also rendered *hell* eleven times, have not the meaning now given to the Saxon word *hell*. [See these assertions fully proved in chapter III of my work, where I show our translation is very erroneous as to some words which relate to this subject.]

Now Notice,—three of the above classes of texts, amounting to 284, have been used by our churches to prove endless misery, by assuming that all men are *immortal*; for which doctrine, I show there is not a text in the Bible, but much positive proof against it. See, as a sample, Job, 4: 17. 1 Tim. 6: 16, "God only hath immortality," &c. Rom. 2: 7. The 200 texts above quoted for *destruction*, prove that the finally impenitent are not immortal, as they are to be "burned up," "perish as beasts," &c.* I show, in chapter II, that metaphysical reasons to prove man immortal, utterly fail.

With this large number of 284 texts, changed from their Bible and common-sense meaning to prove endless woe, no wonder the mass of Christians, who are thus taught, honestly believe they have a "thus saith the Lord" for the doctrine, and feel established.

I now ask attention to the texts which, at *first sight*, seem to oppose destruction, and favor endless misery.

* To set aside the proof for destruction, found in these 200 texts, ministers and theological works give the following definitions to Bible words: To *be dead*, means to be more conscious than ever before: to *live*, is to live on in misery: to *lose life* is to preserve a miserable existence. *Life* means happiness: to *burn up*, to make a living salamander. To *destroy* is to preserve whole. To *devour*, *perish*, *consume*, &c. mean to make *indestructible* and *immortal*. Not to *be*, to *be* without end. See Ps. 37: 10. Another such a wholesale and palpable perversion of Bible language was never made in Christendom, as is manifested in explaining these 200 passages of Holy Writ—200 texts made to teach just the reverse of their literal import!!

ENGLAND ON THE VERGE OF UNIVERSALISM.

From the New York Evangelist of December 17, 1846.

* The recent Convention in London, for the formation of the Evangelical Alliance, has unveiled the fact, that the so called Evangelical religion of England, and of Europe, is infected, to an alarming extent, with a tendency to *Universalism*. The doctrinal basis, as drawn by those who managed it from the outset, contained no assertion of everlasting punishment, nor of the soul's immortality.

On this side of the Atlantic, many at first regarded it as an omission, a mere oversight. Others who had visited England, as Drs. Cox and Patton, knew and said the omission was intentional, and they meant to include those who disbelieved in future punishment. This apprehension was found correct, when the convention assembled. More will yet be known, but enough is already known to make it highly probable that the original basis would have remained, had not the American brethren, with much effort, changed the course of the Convention."

England has enjoyed profounder schools, and thought longer, and of course ought to think more deeply than our new country; but our current of thought is rapid, if not deep, and a little more correct perceptions of God's attributes, must explode endless woe, both here and in England, as it has already in Germany. Where shall we land?

WRITERS AND EMINENT MEN WHO REJECT ENDLESS MISERY

John Lock, Esq., John Foster, Henry Melville, B. D., Hon. James Stephen, K. C. B., Alfred Addis, B. A., Bishop T. Newton, Bishop Whately, Sir Isaac Newton, Thomas Dick, Author of the "Christian Philosopher," &c., Dr. Henry More, Dr. T. Burnet, Bishop Tillitson, Wm. Whiston, Dr. Samuel Clark, Dr. Wm. Paley, Bishop Warburton, Bishop Hurd, Rev. — Broughton, James Brown, D. D., Rev. F. Leicester, Rev. R. Clark, Rev. J. Tyler, of Conn., Bishop Law, author of the "Serious Call," Dr. I. Watts.

Watts *seems* to teach it, but his works show that he used *forever* and *everlasting* in a limited sense, and in this way he concealed his real belief.

These all remained or remain in their churches, and never openly professed Universalism. Some adopt destruction; so it is not true that all the good and learned have believed in endless misery, as is often affirmed, and which, if true, would be no proof of the doctrine, as "to err is human."

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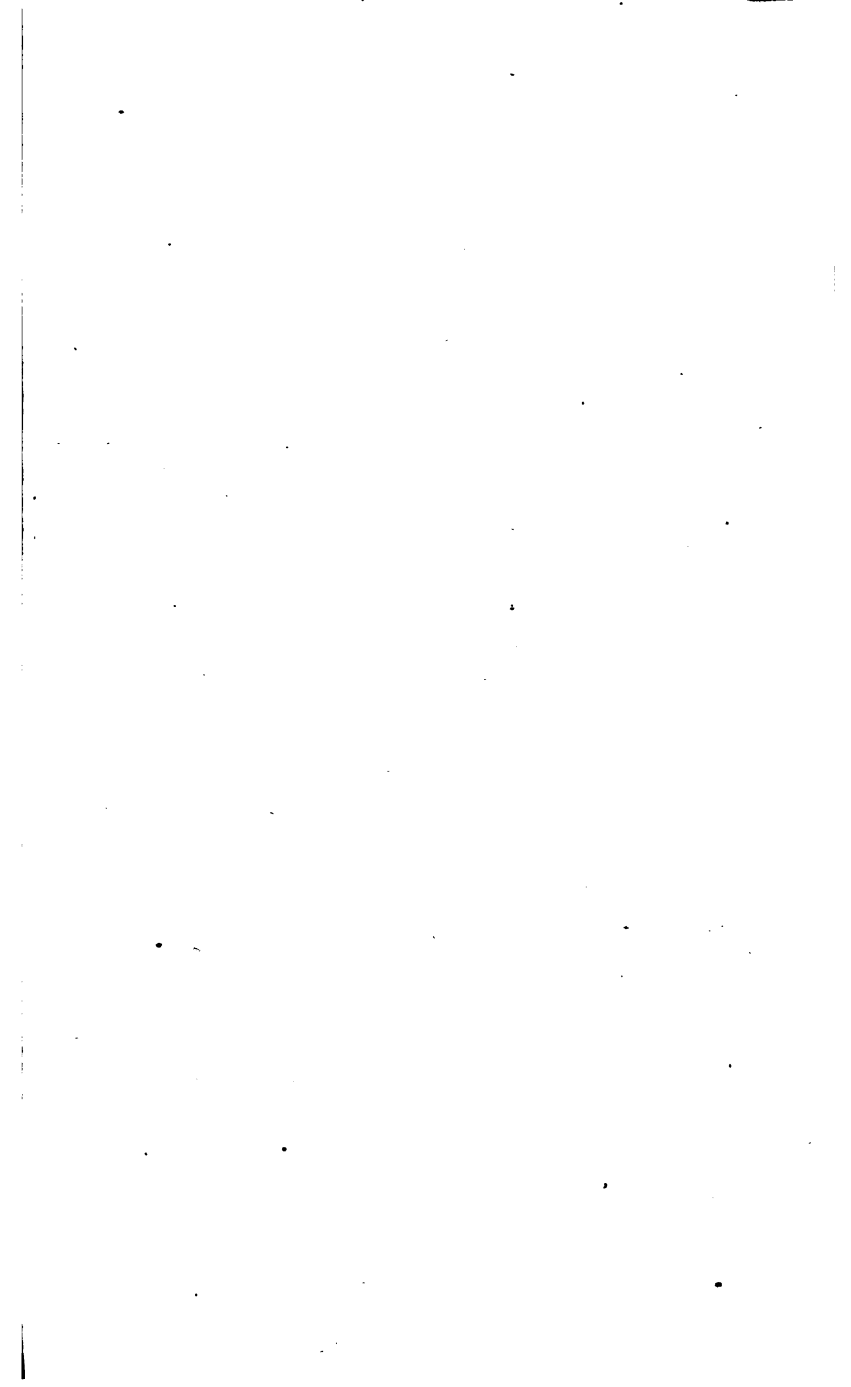
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